

2017

2006 Proceedings of the Nineteenth World Methodist Conference

World Methodist Council

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Proceedings of the

Nineteenth World Methodist Conference

Seoul, Korea

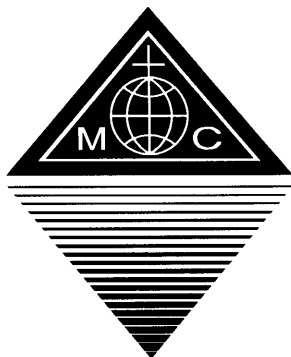
2006

God in Christ Reconciling



**God In Christ
Reconciling**

19th World Methodist Conference
July, 2006 - Seoul, Korea



World Methodist Council 2007 – 2011 Officers

Dr. John C. A. Barrett, England
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Mr. Larry Malone
World Fellowship of Methodist and Uniting Church Men

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Dr. Frances Alguire, USA
Past Chairperson
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GENERAL SECRETARY'S INTRODUCTION

Since its beginnings in 1881, the World Methodist Council has met at specified intervals to receive reports on the health and vitality of the ministry which is being carried out by the Council and its member Churches from around the world. While the World Methodist Council does not have legislative authority over its member Churches, representatives from those Churches may speak as the “voice of the Methodist/Wesleyan people” from around the world. Throughout the course of its history, the Council has sought to discern God’s will in addressing issues of concern which matter greatly to God, and thus to the Body of Christ.

The 2006 World Methodist Council met at the historic Chung Dong First Methodist Church in Seoul, Korea, is the “Mother Church” of Korean Methodism. Under the leadership of Dr. Young Joon Cho, Senior Pastor of the Chung Dong Methodist Church, and Lay Elder Yong-Shik Min, the every need of Council members and guests were cared for by the Chung Dong Church family.

Bishop Heinrich Bolleter was elected to serve part-time as the Council’s Geneva Secretary. Bishop Bolleter recently retired from his position as the Bishop of the Central and Southern Europe Conference of the United Methodist Church. A recognized leader throughout Europe, he brings an extensive background in ecumenical life and activity to this office!

Member Churches of the Council have long enjoyed sending delegates to the larger World Methodist Conference which follows the meeting of the 500 member Council. The 2006 Conference was held at the Kum Nan Methodist Church, the largest Methodist Church in the world. Presiding Bishop Kyoung Ha Shin, of the Korean Methodist Church, hosted the meetings of both the Council and the larger Conference. The hospitality of the Korean Methodist Church will long be remembered by those in attendance. Bishop Hungdo Kim, Senior Pastor of the Kum Nan Methodist Church, led the Kum Nan congregation in providing more than 450 volunteers each day to enable delegates to be greeted, receiving traditional Korean hospitality throughout the Conference. Dr. Yo Han Lee served as the leader of the local host committee, along with a dedicated staff of clergy and laity from the Korean Methodist Church.

The Council’s Executive Committee chose Seoul, Korea as the site for the 2006 Conference after the Korean Methodist Church invited the Methodist/Wesleyan family to come to Korea and join them in praying for peace and the unification of their country. The North Korean government made world headlines when they launched a test of their missile system 15 days prior to the Conference opening. On Sunday, July 23, Conference delegates attended worship services at area Korean Methodist Churches, and a group of Conference delegates and members of the Korean Methodist Church met for a service of prayer at Imjingak near the De-Militarized Zone (DMZ), praying for peace and healing which would lead to the reunion of families between North and South Korea, bringing an end to a division of more than fifty years.

Gillian Kingston, Methodist Church in Ireland, served as the Chairperson of the Conference Program Committee. Under Gillian's direction, the Conference theme "*God in Christ Reconciling*" was presented by keynote speakers and Bible Study leaders who represented areas of the world where reconciliation was not only experienced intellectually, but also experienced when individuals and groups, working together under the influence of the Holy Spirit, attempt to resolve their differences and live the "peace with justice" which Scripture addresses in many places.

The Council made history when it approved our signing the *Joint Declaration on the Doctrine of Justification*. Originally signed by the Lutheran World Federation and the Roman Catholic Church in October, 1999, this historic agreement now brings these three Christian World Communions closer together when we share in agreeing on this central doctrine of the Christian Faith.

The 2006 World Methodist Conference will go down in history as an inspirational Conference, not only for the theme presentations and Bible Studies, but also for the quality of music presented by the Methodist Churches of Korea. Under the direction of pastor, composer and musician Dr. Bo Chul Lee, the depth and variety of musical talent in Korean Methodism enriched the gathering moments each day, the worship services, and the reflective moments of the Conference. Lunchtime options provided delegates the opportunity to enjoy Korean culture and music as it was presented through the many talented orchestras, dance ensembles and choirs that joyfully shared their talent with the Conference.

It is always a blessing when representatives from the family of Methodist/Wesleyan of believers come together for events such as these. The inspiration, prayers, fellowship, reunion of old acquaintances and the making of new ones, all serve to remind us that we are in a connectional Church. We share together in the "*one body and one Spirit, just as we were called to the one hope when we were called, one Lord, one faith, one baptism, one God and Father of all, who is over all and through all and in all.*"

(Ephesians 4: 5-6)

George H. Freeman, General Secretary
World Methodist Council

PROGRAM COMMITTEE FOR THE 19TH WORLD METHODIST CONFERENCE

Gillian Kingston, Chairperson
Methodist Church in Ireland

Bishop Ivan Abrahams	South Africa
Prof. Gustavo Alvim	Brazil
Dr. Francis M. Alguire	United States
Dr. John C. A. Barrett	United Kingdom
Dr. Hal Brady	United States
Bishop Clarence Carr	United States
Dr. Elizabeth Charles	India
Ms. Laurie Day	United States
Dr. Ned DeWire	United States
Dr. Maxie Dunnam	United States
Dr. H. Eddie Fox	United States
Dr. George H. Freeman	United States
Ms. Fabiola Grandon	Chile
Dr. Robert Gribben	Australia
Dr. James W. Holsinger	United States
Bishop Lawi Imathiu	Kenya
Bishop Neil Irons	United States
Bishop Walter Klaiber	Germany
Ms. Ann Leck	United Kingdom
Dr. Won Jae Lee	Korea
His Eminence Sunday Mbang	Nigeria
Dra. Maimunah Natasha	Indonesia
Ms. Kathryn NG	Hong Kong
Dr. J. C. Park	Korea
Ms. Rosemary Wass	United Kingdom
Dr. Karen Westerfield-Tucker	United States
Dr. Earle Wilson	United States

**KOREAN METHODIST CHURCH
LOCAL PREPARATION COMMITTEE**

Bishop Kyoung-Ha Shin, Chairperson

Lee, Bishop Kyu Hak

Lee, Dr. Yo Han

**STAFF OF THE LOCAL
PREPARATION COMMITTEE**

Chung, Rev. Sei Young

Lee, Rev. Jae Suk

Park, Rev. Myungsuk

Yi, Dr. Weon Sik

STAFF FOR THE 19TH WORLD METHODIST CONFERENCE

Ms. Roma Wyatt, Staff Secretary
World Methodist Council

Ms. Tina Barnett, Director of Conference Registration and
Assistant Director of Worship and Liturgy

Dr. Sei Young Chung, Director of Korean Registration

Dr. Donald Reasoner, Director of Interpretation

Dr. Winston Worrell, Coordinator, Parade of Banners

Dr. Bo Chul Lee, Coordinator of Music Resources

Rev. Peter Sulston and Ms. Anne Vautrey,
Coordinators of the Service of Holy Communion

Dr. Karen Westerfield Tucker, Worship Coordinator

Mr. Wayne Wyatt, Facilities Manager

Mr. Matthew Freeman, Conference Photographer

Dr. Kun Hee Park, General Manager, Kum Nan Methodist Church

Mr. Peter Mino, Financial Secretary
World Methodist Council

The Grand Opening Parade of Banners Heads of Churches ● Banner Carriers

Church/Nation	Designated Leader	Banner Carrier
AME CHURCH	Bishop E. Earl McCloud, Jr.	Eric Brown
AUSTRALIA, CHINESE METHODIST CHURCH	Bishop James Chang-Hua Ha	Rev. James Pek-Chuong Kwang
AUSTRALIA, UNITING CHURCH	Rev. Dr. Robert Gribben	Ms. Hyun Ah Ahin
BANGLADESH	Bishop Nibaron Das	Mr. Elio Ratah Halder
BELGIUM	Dr. Guy Liagre	
BOLIVIA	Bishop Carlos A. Poma	Bishop Carlos A. Poma
BRITISH METHODIST CHURCH	Rev. Graham Carter	Mr. Martin Harker
CHRISTIAN METHODIST EPISCOPAL CHURCH	Sr. Bishop William H. Graves	Rev. Sylvester Williams
COSTA RICA	Dr. Luis F. Palomo	Ms. Zulay Palomo
GERMANY	Bishop Rosemarie Wenner	Ms. Julia Lasch
METHODIST CHURCH IN GHANA	Rt. Rev. Kow B. Egyir	Bro. James Abadoo-Brew
HONG KONG, CHURCH OF CHRIST	Rev. Eric S. Y. So	Rev. Woon Wah Lee
HONG KONG METHODIST CHURCH	Rev. Prof. Lung-Kwong LO	Rev. Francis Lau
IRELAND	Rev. Ivan McElhinney	Rev. Dr. Heather Morris
INDIA	Bishop Taranath Sagar	Mr. John Hanchinmani
KENYA	Rev. Dr. Stephen Kanyaru M'Impwii	Mrs. Lucy Kinya Kaindio
KOREAN	Bishop Kyoung Ha Shin	Ms. Hyan Ah Ahn
MALAYSIA	Rev. Teik Ong Hwai	Rev. Heu Uh Ling
METHODIST CHURCH IN THE CARIBBEAN AND AMERICAS	Dr. George Mulrain	Mr. Samuel Samuels
METHODIST CHURCH OF SOUTHERN AFRICA	Bishop Ivan Abrahams	Faith Salamane
MYANMAR, LOWER (BURMA)	Bishop Zothan Mawia	Maung Maung Kha
MYANMAR, UPPER	Rev. C. Kapa	Rev. Khin Maung Yi
NAZARENE CHURCH	Dr. Jack Stone	Mr. Stan Ingersol
NEW ZEALAND	Rev. Dr. Mary Caygill	Rev. Nigel Hanscamp
NIGERIA	Bishop M. Kehinde Stephen	Rev. Dr. Nkechi Nwosu
NORTH AMERICA, FREE METHODIST CHURCH	Bishop & Mrs. David Kendall	Rev. Dr. Jeffrey Johnson
PHILIPPINES	Bishop Leo A. Soriano	Rev. Victor S. Layug
PHILIPPINES	Bishop Benjamin A. Justo	Rev. Esrom S. Sales

SAMOA	Rev. Afereti Samuelu	Mrs. Senerita Masunu
SINGAPORE	Bishop Robert Solomon	Mr. Soo-Chin Lim
SRI LANKA	Rev. W. P. Ebenezer Joseph	Rev. Rohitha DeSilva
TONGA, FREE WESLEYAN CHURCH	Rev. Mrs. Loukinikini Ahio	Dr. Alifaleti M. Mone
UNITED METHODIST CHURCH, BALTIMORE WASHINGTON ANNUAL CONFERENCE	Bishop John R. Schol	Angela Geer Christine Poole Lauren Stitzlein
WESLEYAN CHURCH	Dr. Earle L. Wilson	Dr. Steve Babby
ZAMBIA	Bishop Mutale Stannie Mulumbwa	Ms. Margaret Kaunda Sinyinza
WORLD FEDERATION OF METHODIST AND UNITING CHURCH WOMEN		Chita Millan Sun Young Choi Rosemary Wass

Communion Servers

Persons from many nations gathered in the Fellowship Hall to prepare themselves to serve bread and wine to each other and to the Conference in the name of Jesus Christ. There were lay persons and ordained, women and men, speakers of many languages and wearers of many skin tones. We are grateful to them for this service and want you to know who they are and from where they came. We are particularly grateful to those pastors and lay persons of the Korean Methodist Church who accompanied others to the two galleries and to Anne Vautrety and Peter Sulston who coordinated the procession.

Bishop Ivan Abrahams – South Africa
Bishop Mvume Dandala – South Africa
Rev. Jacob Freemantle – South Africa
Rev. Taavi Hollman – Estonia
Rev. Viktorija Jablonskene – Lithuania
Bishop Luis Palomo – Costa Rica
Rev. David Wesley Schmuck – USA
Bishop Rosemarie Wenner – Germany
Many Manuguelod – Philippines
Gisela Gildemeister – USA
Bishop Zablon Nthamburi – Kenya
Stacia Williams-Christmas – Bahamas
Dr. Arnetta Beverly – USA
Rev. Ken Anderson – Australia
Bishop Nabiron Das – Bangladesh
Dr. Clement Fugh – USA
Rev. Geidrus Jablonskis – Lithuania
Rev. Ebenezer Joseph – Sri Lanka
Dr. Angela Shier-Jones – UK
Rev. Jill van de Geer – New Zealand
Rev. Simon Madhiba – Zimbabwe
Thalia Fae Matherson – USA
Dr. Elizabeth Charles – India
Rev. Ivan McElhinney – Ireland
Rev. Mararita Todorova – Bulgaria
Kenris Carey – Bahamas
Dr. Maxie Dunnam – USA
Fabiola Grandon – Chile
Katherine NG – Hong Kong
Dr. Larry Pickens – USA
Ho Su Lee – USA

Rosemary Wells – UK
Rev. Justin Coleman – USA
Kanchen Sen – India
Rev. Tyson Ferguson – USA
Samuel Samuels – Bahamas
Deirdre Armitage – Ireland
Bishop Ray Chamberlain – USA
Kelly Falany – USA
Dr. Karen Greenwaldt – USA
Rev. John Seth – USA
Bishop Paulo Lockmann – Brazil
Rosemary Wass – UK
Dr. John F. White – USA
Dorothy Edmond – USA
Dr. Anthony Alford – USA
Rev. Pam Butler – USA
Rev. Bimbi Ollberg – Sweden
Rev. Steve Francis – Australia
Rev. Ashley Cooper – UK
Rev. David Ford – USA
Rev. Tim Hull – USA
Juli Smith – USA
Dr. Darryl Starnes – USA
Rev. Forest Wells – USA
Lyn Powell – USA
Dr. Bobby Best – USA
Rev. Sylvia Meadows – USA
Martin Harker – UK
Rev. Karen Jobson – UK

From the Korean Methodist Church

The Revd. Moon Kee Lee
The Revd. Jong Ok Lee
The Revd. Seung Eun Lee
Kyu Shik Choi
Jun Kil Hang
The Revd. Han Jung Suk
The Revd. Kwon Hee Park
The Revd. Ae Kim Shin
Soo Bok Shin
Chung Soo Ahn
The Revd. Jin Sun Lee
The Revd. Oh Yun Kim
The Revd. Soon Young Kim

Kwang Ye Kim
Hyun Soon Song
The Revd. Kang Suk Lee
The Revd. Chung Kwang Song
The Revd. Young Min Kim
Young Bae Hwang
Ho Sun Lee
The Revd. Myung Bun Kim
The Revd. Bum Kyu Byeon
The Revd. Jin Doo Kim
Suk Koo Chang
Myung Dong Cho

***Program for the
19th World Methodist Conference
Seoul, Korea***

“God in Christ Reconciling”

**Thursday,
July 20**

**THE OPENING DAY
“God in Christ Reconciling”**

8:00 am

Registration
Welcome Pungmul Performance
The Ehwa Girls’ High School

8:30 am

The Emmanuel Church Choir and Orchestra

Dr. John C. A. Barrett chaired this session of the Conference

9:00

Grand Opening
Procession with banners

Welcome

His Eminence Sunday Mbang, Chairperson
World Methodist Council
Bishop Kyung Ha Shin, Presiding Bishop
Korean Methodist Church

Introduction of offering for Korean Methodist Church
project *Dr. James W. Holsinger*, Treasurer,
World Methodist Council

The Service of Holy Communion

Celebrant	<i>Bishop Walter Klaiber</i> , Germany
Preacher	<i>His Eminence Sunday Mbang</i> , Chairperson, World Methodist Council
Organist	<i>Young-Sun Lee</i>
Musical Offering	<i>Mi-Sun Lim</i> , Soprano
Music	<i>The Hangaram Korean Music Mission</i>

10:30 am

Refreshment Break
Musical Offering
The Caris Children’s Choir

11:00 Conference Reconvenes
Mrs. Gillian Kingston, Chairperson, Program Committee

Courtesy Greeting –
Mr. Se Hoon Oh, Mayor of Seoul

Hymn

11:30 Bible Study
Dr. Duleep Fernando, Methodist Church of Sri Lanka

Hymn

12:20 pm Lunch break
(Lunch was provided for registered Conference delegates in the cafeteria of the Kum Nan Methodist Church.)

1:15 – 1:45 pm Lunch time options:
1. Presentation on the Ministerial Exchange Program of the World Methodist Council
Dr. David Schmuck, Director,
Ms. Dawn Edwards, Associate Director
Fellowship Hall – 2nd Floor
2. Presentation of Korean traditional Music by
The Hangaram Korean Music Mission
Vision Hall – 8th Floor
Presentation of Orchestral Music by
The Gimpo Youth Orchestra
Lobby

AFTERNOON

Bishop Clarence Carr chaired this session of the Conference

2:00 Musical Offering
The Korean Methodist Pastors Choir

Keynote Address ***“God in Christ Reconciling”***
Dr. J. C. Park, Korean Methodist Church

Instrumental musical offering
Soo-Kyung Na, Piano Solo
Personal Reflection
Prayer

3:10 Refreshment Break

- 3:30 The Division of World Evangelism of
the World Methodist Council
 Dr. H. Eddie Fox, Director
 Dr. Maxie Dunnam, Chairperson
- 4:30 Instrumental musical offering,
 The Korean Chaplains Choir
 Personal Reflection
 Prayer
- Report from the Chairperson of the
World Methodist Council, *His Eminence Sunday Mbang*
- 5:00 Closing Prayer and Adjournment
 Postlude

Friday, July 21st “Reconciliation Among the Nations”

Ms. Kathryn NG chaired this session of the conference

- 8:30 Musical Offering
 The Sungei Church Choir and Orchestra
- 9:00 Morning Worship
Organist *Sung-Jin Yoo*
Musical *Tae-Gab*, Baritone
Offering
- Bible Study
 Rev. Trevor Hudson,
 Methodist Church of Southern Africa
- Hymn World Methodist Council Standing Committee presentations
 Education *Dr. Roger Ireson*
 Theological Education *Dr. Angela Shier-Jones*
- 10:40 Musical offering
 The Galilee Children’s Choir
 Refreshment break
- 11:10 News from Methodism around the world
 Methodist Church of Bangladesh
 Bishop Nibaron Das
- Hymn Methodist Church of Colombia
 Bishop Juan Alberto Cardona Gomez
- Hymn

Chinese Methodist Church of Australia
Bishop James Ha

Hymn

World Fellowship of Methodist and Uniting Church Men
Mr. Larry Malone, President

12:15

Lunch break
(Lunch was provided for registered Conference delegates in the cafeteria of the Kum Nan Methodist Church.)

1:15 – 1:45 pm

Lunch time options:
Conversations with . . .
1. The Methodist Church in Bangladesh
Fellowship Hall – 2nd Floor
2. The Methodist Church of Colombia
Room #702 – 7th Floor
3. The Chinese Methodist Church of Australia
Room #803 – 8th Floor
4. Korean Traditional Dance
The Bniel Ballet Dancers Mission
Vision Hall – 8th Floor
5. Wind Music Performance
The Salem Brasses Band
Lobby

AFTERNOON

Dr. Earle Wilson chaired this session of the Conference

2:00

Musical Offering
The Korean Methodist Pastors' Wives Choir

2:15

Report of the World Methodist Council General Secretary
Dr. George H. Freeman

Hymn

Keynote Address“*Reconciliation Among the Nations*”

Bishop Robert Solomon, Methodist Church in Singapore

Musical offering
Ju-Hee Lee, Violin Solo
Personal reflection
Prayer

3.30

Refreshment break

- 4:00 World Methodist Council Standing Committee presentations
 Social and International Affairs
 Bishop Ivan Abrahams, South Africa
 Report of the World Methodist Historical Society
 Dr. Robert Williams, United States
- Musical offering for reflection
 The Lay Elders Choir of South Seoul Annual Conference
- 4:30 Panel presentation
 “Aspects and Experiences of Interfaith Relations”
 Rev. Ebenezer Joseph
 President, Methodist Church in Sri Lanka
 Bishop Rosemarie Wenner
 Germany Central Conference, United Methodist Church
 Bishop Michael Stephens
 Methodist Church in Nigeria
- 5:20 Closing Prayer and Adjournment
 Postlude

Korean Host Program

Dinner - Conference delegates and guests will be treated to dinner by the
 Methodist Church of Korea

EVENING

7:00 – 9:00 pm ***KOREAN CULTURAL NIGHT***

The Korean Methodist Church presented an evening program of music and culture and shared with the Conference how God has moved and worked among them to enable them to become a fast growing Church which is focused on prayer, evangelism and missionary activity around the world!

Saturday, July 22 *“Reconciliation in Society”*

Ms. Maimunah Natasha chaired this session of the Conference

8:30 Musical Offering
 The Dongdaemun District Concert Choir

9:00

Morning Worship

Organist *So-Hyun Park*
Musical *Jae-Sook Kwon, Soprano*
Offering

Bible Study
Rev. Dr. Heather Morris
Methodist Church in Ireland

Hymn

Keynote address “God in Christ Reconciling”
Archbishop Elias Chacour
Archbishop of Akka, Haifa, Nazareth and Galilee

Archbishop Chacour was unable to attend the Conference due to the fighting that occurred between Israel and Lebanon. Archbishop Chacour sent a letter to the Conference regretting his absence. His pastoral responsibilities to his people made it impossible for him to be away on July 22nd. See Pages 25 & 26.

Musical offering
The Finger Language Choir of
Seoul Deaf and Dumb Church

Personal reflection
Prayer

11:15

Refreshment break

Musical Offering
En-Young Kim, Flute Solo

11.40

Keynote Address “Reconciliation in Society”
Bishop Myume Dandala
Methodist Church of Southern Africa
General Secretary, All Africa Council of Churches

Hymn

World Methodist Council Standing Committee Presentation
Worship and Liturgy *Dr. Karen Westerfield Tucker*

“Achieving the Vision” Report
Mr. Kirby K. Hickey, Interim Director
Bishop Robert Fannin

1:00

Lunch break

Postlude
Musical Performance
Male Double Acapella Double Quartet
The Joy Bells
Lobby

A box lunch was provided for Conference delegates in their seminar rooms

AFTERNOON

Conference Seminars

Session I	1:45 – 3:30
Session II	4:00 – 5:45

Sunday, July 23 “Reconciliation Within the Body of Christ”

MORNING

Conference Delegates had the opportunity to worship in Korean Methodist Congregations and were served lunch at the Church. Transportation from the conference hotels to worship, and from worship to the Kum Nan Methodist Church for the afternoon session was provided by host congregations

AFTERNOON

Bishop Walter Klaiber chaired this session of the Conference

1:30	Music Offering <i>The Kumnan Church Singers</i> Lobby
2:15	Musical Offering <i>The Kumnan Church Emmanuel Choir & Orchestra</i> Sanctuary
	World Methodist Council Standing Committee Presentation Ecumenics and Dialogue <i>Dr. Robert Gribben</i> , Chairperson
	Welcome and Introduction of Ecumenical Guests <i>Dr. George H. Freeman</i> , General Secretary, World Methodist Council

Ecumenical Service –

During this service an offering was received for the ministry and upkeep of the Epworth Old Rectory in Epworth, England, boyhood home of John and Charles Wesley

The World Methodist Council joined the Lutheran World Federation and the Roman Catholic Church in signing the Joint Declaration on the Doctrine of Justification.

5.15 Closing Prayer and adjournment

Monday, July 24 *“Reconciliation for the Individual”*

Dr. James W. Holsinger, Jr. chaired this session of the Conference

8:00 Musical Offering
 Good-Bye Pungmul Performance
 The Ehwa Girls’ High School

8:30 Musical Offering
 Orchestral Music Performance
 Baejae University Orchestra

9:00 **Morning Worship**
 Organist *En-Hae Park*

 Bible Study
 Rev. Duleep Fernando
 Methodist Church of Sri Lanka

Hymn **Keynote Address - “Reconciliation for the Individual”**
 Dr. Evelyn Parker
 Christian Methodist Episcopal Church, United States

 Musical offering
 Korean Methodist Women’s Concert Choir
 Personal reflection
 Prayer

11:15 Refreshment break

 Musical Offering
 Gayagm (Korean harp) Solo
 Sul-Joo Jung

11:45 World Federation of Methodist and Uniting
Church Women *Ms. Rosemary Wass, President*

Hymn

World Methodist Council Standing Committee
Presentations

Family Life *Ms. Ann Leck, Chairperson*

Youth Committee *Ms. Fabiola Grandon, Chairperson*

12:30 Lunch break

Lunch time options:

1. Presentation on the Ministerial Exchange Program
of the World Methodist Council

Dr. David Schmuck, Director

Ms. Dawn Edwards, Associate Director

Fellowship Hall – 2nd Floor

2. Opera Aria Performance

Mi-Sun Lim, Soprano – Jae-Sook Kwon, Soprano

Tae-Gab Yang, Baritone – Seung-Tae Kim, Baritone

Soo-Kyung Na, Piano – Hee Jung Koo, Piano

Vision Hall – 8th Floor

The Media Girls' High School at Ehwa University

Choir

Lobby

*The following letter from Archbishop Elias Chacour was sent to
General Secretary, George Freeman, on the morning of July 17, 2006.*

17 July 2006

DEAR BROTHERS AND SISTERS,

For three years I was getting myself ready to be with you and to share your important prestigious World Methodist Conference in Seoul. I announced in the diocese my absence and asked the parishioners to pray for the success of my ministry with and with our brothers and sisters the Korean people. I already booked the flight with Air Swiss and communicated my arrival and my departure time. I prayed so often the Holy Spirit to inspire me what to convey to you about our Lord and savior Jesus Christ and his teaching about Justice and Integrity in order to enjoy Peace and Security. I already even decided what would I shop for in Korea. I was too sure of my plans. I forgot that man proposes and God disposes. Or man decides and God executes. I proposed and decided what to do and God wanted some thing totally different and opposed to my plans. I realize that all I can say: Speak lord your servant listens. Or let it be according to your wish not to mine.

The Mar Elias Educational Institutions are on summer holidays. Normally I am supposed to more free than the rest of the year. But since I was elected Archbishop of Galilee for the Melkite church, which is the largest Christian church in the Holy Land, my obligations are completely different from what they were. Presently I am touring our parishes to encourage them and be present to them mainly since the outbreak of the new hostilities. We have never seen such danger and such dependency on the Lord. Every one is exposed to the worse danger. NQ place is secure any more. Lebanon is been destroyed with the Israeli war machines. Israel' northern and central parts are daily exposed to the worse bombing with rockets and Katiushas of the HIZBOLLAH from Lebanon. The language on both sides is one of vengeance 'of hatred of retaliation. No red line any more every thing is possible every one is exposed to death. Yesterday while traveling to church at the Cathedral in Haifa the first rocket exploded one hundred meters far away from my car.

Haifa which is actually my residence is daily bombed with horrible Rockets. Yesterdays results were 8 deaths and 20 persons injured. Every body calls on the Bishop, on me, what to do were to go? People are frightened they are scared.

The holy Eucharist which we were supposed to celebrate on the 20th July for the day of Prophet Elias (Elijah) is cancelled by the security forces. We were convinced that Galilee is the most secure place in the Middle East.

No more now. The destruction almost in every town and every village is kind of apocalyptic reality. Nearby in: Lebanon the destruction comprises whole villages towns and even Beirut. It is simply scary, absurd and satanic. Please pray for us here and forgive me if I fail you this time because of the precarious situation and of duty to be stand by with my people. My going away would be interpreted as if the Archbishop escaped he is afraid we have to do the same thing...

I have no doubt you will understand every one among you would be able to understand. I have no doubt God wants me now share the dangers and the risks with my people. I am their shepherd.

I will be praying for you all to have a great conference and to take courageous decisions to spread the word of God in our troubled world. Do not forget the Palestinians or the Lebanese and include in your prayers and your friendship the Jewish people in Israel.

Times shall change and we might have the honor of welcoming some among you or better all of you, in Galilee the Land of the resurrection.

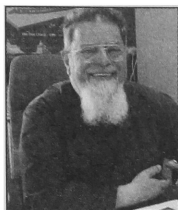
With Christ's love I remain in deep communion with you.

Yours Sincerely,

Abuna Elias Chacour
Archbishop of Akka, Haifa, Nazareth and Galilee

President
Mar Elias Educational Institutions

Speakers for the 19th World Methodist Conference



Father Elias Chacour, Educator, Author, International speaker, Founder of Mar Elias Educational Institutions at Ibillin, Galilee, Israel, Recipient of 1994 World Methodist Peace Award.



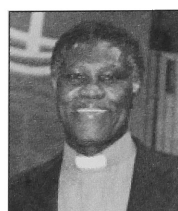
Dr. Jong Chun Park, Professor of systematic theology at the Methodist Theological Seminary in Seoul, Korea, Academic Dean of the graduate school of the Seminary.



Bishop Robert Solomon, Presiding Bishop of the Methodist Church in Singapore, international speaker and ecumenical leader in Asia.



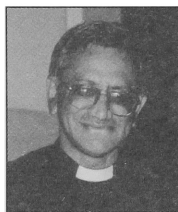
Dr. Mvume Dandala, General Secretary, All Africa Council of Churches, former presiding Bishop of the Methodist Church of the Methodist Church of Southern Africa.



Dr. Sam Kobia, General Secretary, World Council of Churches and world ecumenical leader from the Methodist Church of Kenya.



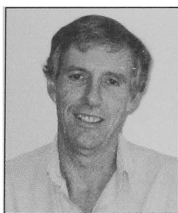
Dr. Evelyn Parker, Associate Professor of Christian Education, Perkins School of Theology, Southern Methodist University, Dallas, Texas USA. Dr. Parker is a Christian Methodist Episcopal Church leader.



Dr. Duleep Fernando, Pastor of Kollipitya Methodist Church, Colombo, Principle of the Evangelism Training Institute, Kal-Eliya, former President of the Methodist Church in Sri Lanka and Chairperson of the National Christian Council of Sri Lanka.



Dr. Heather Morris, Director of Ministry, Edgehill Theological College, Belfast, Northern Ireland. Member of the Methodist Church in Ireland.



Rev. Trevor Hudson, Former Superintendent Minister in the Methodist Church of Southern Africa. Recognized nationally as an ecumenical leader in missions and evangelism.

**Seminar locations will be announced in the
Daily Conference Newsletter**

Session 1

Session 2

Session IA—2:00 p.m. TO 3:30 p.m.

Brief description: Market economy, projected at global level, imposes its own set of practices and concepts throughout the world. This conforms a given way of being in the world and seeing ourselves, the neighbor and creation under a particular light, creating a “consumer’s subjectivity.” Education, students and teachers, are not free from this influence, and are sometimes impeded to realize its implications

under the pressure of biased information and propaganda. Christian faith meets today the challenge to go beyond that ideology, and reshape our world view and attitudes according to the “new creation in Christ” that we are through faith.

Speaker: *Dr. Nestor Miguez*

Dr. Miguez is a tenured professor in Bible Studies—New Testament, Facultad de Teologia, Instituto Universitario ISEDET, Buenos Aires, Argentina, and is an ordained minister, Iglesia Evangelica Methodista, Argentina.

“Christian Values and Civic Responsibility”

Small Group Discussions and Reports

Wrap-up by Rev. Karen Greenwalt

Session IB—4:00 to 5:30 PM.

Seminar: “Education for Reconciliation in a Multi-Faith Society”

Moderator: *Dr. Roger W. Ireson*

Panelists: “Conflict Resolution and Denominational Identity”

Dr. Heather Morris

Speaker’s biographical information is in the WMC program

“Unity within Diversity”

“Faithful Methodist Education Surrounded by Violence”

Dr. Ken Bedell

Brief Description: In his paper, Dr. Bedell argues that even in liberal democracies, education is one of the tools that governments use to consolidate their power. He bases his analysis on Max Weber’s argument that the state exercises a monopoly on violence. His proposal is that John Wesley’s sermon on “The Catholic Spirit” provides a way for Methodists to develop educational strategies in the face of the state’s monopoly on violence.

Speaker: *Dr. Ken Bedell*

Ken Bedell is a United Methodist minister who currently serves as the Associate General Secretary for Higher Education at the General Board of Higher Education and Ministry. He has graduate degrees in theology, religious education, practical theology and sociology. In the late 1970s he taught chemistry at St. Christopher’s High School in Luyengo, Swaziland, for two years.

Small Group Discussions and Reports
Wrap Up by *Rev. Karen Greenwalt*

Sessions IIA and IIB—2:00 to 3:30 p.m. and 4:00 to 5:30 p.m.

Seminars IIA/B: Title: “Educating for Peace.”

Brief description: Angela Knowles led two seminar sessions on the use of storytelling in Christian education. The first session was at a beginning level and the second was more advanced. These sessions helped people to work with short written stories; hold the attention of listeners; build skills, confidence, and creativity; and discuss the healing potential of stories. The workshop is suitable for work in community, church and educational settings for both clergy and lay people.

Speaker: *Ms. Angela Knowles*

Ms. Knowles trained in theatre, voice and with master storytellers for ten years. She has worked as a professional storyteller in church, educational and community contexts in international settings for 16 years. For six years, while living in the Northumbria Community in the UK, a Christian community, she was Creative Director of The Telling Place, a nationwide-initiative to ‘let heaven and earth touch’ through story. She has developed several projects in the area of interfaith, and on her second visit to the Edinburgh International Festival of Middle Eastern Spirituality and Peace, she told stories on peace and reconciliation alongside a Jewish storyteller from Israel and a Sufi sheik.

Evangelism **One Session (2:00 – 5:30 pm)**

“SO WE ARE AMBASSADORS FOR CHRIST” (II Corinthians 5:20)

The World Methodist Evangelism Convocation focused on the theme, “That the world may know Jesus Christ” in these areas:

- Confessing in faith the centrality of Christ Jesus
- Calling to serve as Faithful Ambassadors of Christ
- Celebrating the Holy Spirit moving on every continent in “The people called Methodist”

Heard the exciting stories of Methodists serving as Faithful Ambassadors of Christ

- From Asia - Heard the stories of the spread of the gospel in Asia
- From the Americas - Heard the stories of making disciples through the ministry of Faith-Sharing, the Order of the FLAME and the ministries of EvangeMed and EvangeBoat
- From Europe - Heard exciting stories in holistic evangelism in fully proclaiming the gospel, including rising of new congregations

- From Africa - Heard of the expansion of the Order of the FLAME
- Celebrated an amazing decade of ministry of the Faith-Sharing New Testament

Other international speakers included Dr. Maxie Dunnam, Chairperson of the World Evangelism Division, World Methodist Council, who spoke on the “Challenge of being Ambassadors of Christ for Today,” and Dr. H. Eddie Fox, World Director of Evangelism for the World Methodist Council.

Family Life

Two Sessions (2:00 – 3:30 pm)
(4:00 – 5:30 pm)

“Reconciliation with the Body of Christ” “One Body and One Spirit”
Ephesians 4:4

This seminar explored the role of the “Spirit” in the body of Christ, the Christian community of Faith. Attention was given to issues of gender, class and race within Christian faith communities in light of this biblical exploration.

**Social and International Affairs-Two Sessions (2:00 – 3:30 pm)
(4:00 – 5:30 pm)**

The Social and International Affairs committee held two workshops on the following:

- Peace and Reconciliation in the Korean Peninsula: The role of Christians in the reconciliation
- The global HIV and AIDS pandemic

The first workshop was conducted by The Fellowship of Sufferers, a group of ex-political detainees led by Revs Jin and Kyeong Ah Woo, closely aligned to the Korean Methodist Church. The second workshop was led by Prof. Donald Messer from the Centre for the Church and Global AIDS at Iliff Theological Seminary, Denver, Colorado.

Both workshops ran concurrently.

Theological Education

Two Sessions (2:00 – 3:30 pm)
(4:00 – 5:30 pm)

Session 1

"Theology of Reconciliation"

The seminar began with a fifteen minute presentation by Dr. Heather Morris. Her presentation was followed with ten minute responses from Bishop Paul Verryn (Methodist Church of Southern Africa), J.C. Park, Korean Methodist Church) and a response from another country.

Session 2

“War on Terrorism: Reconciling Different Theologies?”

After the opening video, there were three presentations of ten minutes each. Each spoke of “war on terrorism, from a theological perspective, in their cultural context.”

**World Methodist Historical Society Two Sessions (2:00 – 3:30 pm)
(4:00 – 5:30 pm)**

Session 1

Worship

John and Charles Wesley on “God in Christ Reconciling”

Dr. Paul Chilcote, Duke Divinity School

War, Peace and Reconciliation in the Methodist Tradition

Dr. Kenneth E. Rowe, Drew University

Session 2

A History of Methodism on the Korean Peninsula

Dr. Gunshik Shim, Drew University

War, Peace, and Reconciliation on the Korean Peninsula, A Methodist
Historical Perspective

Dr. Hong-ki Kim, Methodist Theological Seminary, Seoul, Korea

Business Meeting

Adjournment

**Worship and Liturgy Two Sessions (2:00 – 3:30 pm)
(4:00 – 5:30 pm)**

Session 1: “NewMusic for Charles Wesley’s Hymn Texts”

Dr. Swee Hong Lim, Singapore

“Liturgies of Reconciliation” (to be given in Korean)

Dr. Hyung Suk Na, Korea

Session 2: “New Music for Charles Wesley’s Hymn Texts”

Dr. Swee Hong Lim, Singapore

“Liturgies of Reconciliation”

Dr. Karen Westerfield Tucker, USA

Because God was in Christ reconciling, the Church, in liturgy and song, is by God’s grace to practice and urge the healing of the brokenness that can be found within individuals, families, communities, nations, and between the nations. The first session (12:30-2:45) of the seminar focused upon rites that address personal and domestic situations, and included an examination of prayers of confession and the practice of the Lord’s Supper. The second session (3:15-5:30) looked at rites that have been or may be used to speak to national crises and that center upon the healing of the nations.

Youth

**Two Sessions (2:00 – 3:30 pm)
(4:00 – 5:30 pm)**

“Reconciliation in a changing world” Globalization and its impact on the Church

Globalization is both a tool and an obstacle to work of young people around the world. Every region of the world is impacted by globalization, but the implications are varied for people in different areas of the world. This seminar addressed how Christian young people are responding to a world of globalization. Young adults representing different parts of the world shared how their choices are impacted by their Christian values. They also shared their ideas for how the church must act and be prophetic during this changing time.

A SERVICE OF HOLY COMMUNION

The Reverend Dr. Walter Klaiber, presiding

HYMN “All Hail the Power of Jesus’ Name”

1. All hail the power of Jesus’ name!
Let angels prostrate fall, let angels prostrate fall;
bring forth the royal diadem and crown him, crown him,
and crown him Lord of all.
2. Let every kindred, every tribe on this terrestrial ball,
on this terrestrial ball,
to him all majesty ascribe, and crown him, crown him
3. Crown him, ye martyrs of your God, who from his altar call,
who from his altar call;
Extol the Stem of Jesse’s Rod, and crown him, crown him
4. O that with yonder sacred throng we at his feet may fall,
we at his feet may fall!
We’ll join the everlasting song, and crown him, crown him

OPENING PRAYER

O Risen Christ, who made yourself known to the disciples
in the breaking of the bread at Emmaus:
open our eyes and hands to the needs of all people,
for the bread we break at this table
is a sign of the brokenness of the world.
Let our hearts burn to share your gifts,
and help us to go forth with bread:
bread of hope, bread of life, bread of peace. *Amen.*

PRAYER OF CONFESSION

If we say we have no sin, we deceive ourselves and the truth is not in us.
Trusting in God’s mercy, we ask forgiveness for our sin.

Almighty God, you judge not by outward appearances
and you know how often we turn away from you
in thought, word and deed.
Forgive us and help us to live as your obedient sons and daughters.

Silence

Gracious God, you have called us to be a new community in Christ
and yet we remain divided.

Forgive us our fear, anxiety, prejudice and misunderstandings.
Strengthen our common bonds
and deepen our resolve to promote the unity of your church.

Silence

Loving God, friend of sinners and author of good news for the poor,
too often we neglect the needy
and enjoy our freedom at the expense of others.
Forgive us our pride, arrogance, and desire to dominate.
Melt the hardness of our hearts
and help us to love both neighbor and stranger.

Silence

***Redeemer God, give us grace to amend our ways
so that we may walk in newness of life;
through Jesus Christ our Lord.***

Silence

WORDS OF PARDON

Christ gave himself for our sins. May Jesus Christ give you grace and peace.

To God be the glory for ever and ever. Amen.

OLD TESTAMENT LESSON Psalm 15

O Lord, who may abide in your tent? Who may dwell on your holy hill?
Those who walk blamelessly, and do what is right, and speak the truth from their heart; who do not slander with their tongue, and do no evil to their friends, nor take up a reproach against their neighbors; in whose eyes the wicked are despised, but who honor those who fear the Lord; who stand by their oath even to their hurt; who do not lend money at interest, and do not take a bribe against the innocent. Those who do these things shall never be moved.

ANTHEM

EPISTLE LESSON 2 Corinthians 5:11-21

Therefore, knowing the fear of the Lord, we try to persuade others; but we ourselves are well known to God, and I hope that we are also well known to your consciences. We are not commending ourselves to you again, but giving you an opportunity to boast about us, so that you may be able to answer those who boast in outward appearance and not in the heart. For if we are beside ourselves, it is for God; if we are in our right mind, it is for you. For the love of Christ urges us on, because we are convinced that one has died for all; therefore all have died.

And he died for all, so that those who live might live no longer for themselves, but for him who died and was raised for them.

From now on, therefore, we regard no one from a human point of view; even though we once knew Christ from a human point of view, we know him no longer in that way. So if anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new! All this is from God, who reconciled us to himself through Christ, and has given us the ministry of reconciliation; that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting the message of reconciliation to us. So we are ambassadors for Christ, since God is making his appeal through us; we entreat you on behalf of Christ, be reconciled to God. For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.

ALLELUIA

GOSPEL LESSON Luke 15:11-32

Then Jesus said, “There was a man who had two sons. The younger of them said to his father, ‘Father, give me the share of the property that will belong to me.’ So he divided his property between them. A few days later the younger son gathered all he had and traveled to a distant country, and there he squandered his property in dissolute living. When he had spent everything, a severe famine took place throughout that country, and he began to be in need. So he went and hired himself out to one of the citizens of that country, who sent him to his fields to feed the pigs. He would gladly have filled himself with the pods that the pigs were eating; and no one gave him anything. But when he came to himself he said, ‘How many of my father’s hired hands have bread enough and to spare, but here I am dying of hunger! I will get up and go to my father, and I will say to him, “Father, I have sinned against heaven and before you; I am no longer worthy to be called your son; treat me like one of your hired hands.”’ So he set off and went to his father. But while he was still far off, his father saw him and was filled with compassion; he ran and put his arms around him and kissed him. Then the son said to him, ‘Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.’ But the father said to his slaves, ‘Quickly, bring out a robe—the best one—and put it on him; put a ring on his finger and sandals on his feet. And get the fatted calf and kill it, and let us eat and celebrate; for this son of mine was dead and is alive again; he was lost and is found!’ And they began to celebrate.

“Now his elder son was in the field; and when he came and approached the house, he heard music and dancing. He called one of the slaves and asked what was going on. He replied, ‘Your brother has come, and your father has killed the fatted calf, because he has got him back safe and sound.’ Then he became angry and refused to go in. His father came out and began to plead with him. But he answered his father, ‘Listen! For all these years I have been working like a slave for you, and I have never disobeyed your command; yet you have never given me even a young goat so that I might celebrate with my friends. But when this son of

yours came back, who has devoured your property with prostitutes, you killed the fatted calf for him!’ Then the father said to him, ‘Son, you are always with me, and all that is mine is yours. But we had to celebrate and rejoice, because this brother of yours was dead and has come to life; he was lost and has been found.’”

SERMON

His Eminence Sunday Mbang
Chairperson, World Methodist Council

PRAYERS OF INTERCESSION

In response to the bidding, “Lord, in your mercy,” the people sing:

THE PEACE

OFFERTORY HYMN “O God of Truth and Love”

THE GREAT THANKSGIVING

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them up to the Lord.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

Almighty and eternal Father,
we indeed offer you praise and thanks
for your presence in the world that you love.
In every age you call your people
to do justice, to love kindness, and to walk humbly with you, their God.

When conflict and strife arise,
you turn our minds to consider the ways of peace.
Your Spirit converts our hearts,
calming troubled consciences,
reconciling the alienated,
enabling conversation among adversaries,
and turning the swords of the nations into plowshares.
Your Spirit is at work when understanding overcomes discord,
when compassion extinguishes the flames of hatred,
and when forgiveness silences cries for vengeance.

And so we thank you and praise you
with the faithful people of every time and place,
joining with the choirs of heaven and with the whole creation
in singing to your glory:

We give thanks to you through your Son, Jesus Christ,
who is the way that leads to peace.
He is the true Word that brings salvation and the source of eternal life.
He is the hand stretched out to sinners,
the one who became a servant
that we might learn to seek after heavenly things
and so find our way to one another.
Therefore we celebrate the reconciliation that Christ has gained for us.

When he was at supper on the night before he died for us,
he took bread and gave you thanks and praise.
He broke the bread, gave it to his disciples, and said:
Take, eat. This is my body which is given for you.
Do this for the remembrance of me.

At the end of the meal he took the cup.
Again he offered you praise, gave the cup to his disciples, and said:

Drink from this, all of you.
This is my blood of the new and everlasting covenant
which is shed for you and for all people.
Do this, as often as you drink it, for the remembrance of me.

Let us proclaim the mystery of faith:
***Christ, by your cross and resurrection you have set us free.
You are the Savior of the World.***

Lord our God, your Son has entrusted this pledge of love to us,
and so we celebrate the memory of his death and resurrection.
Accept us together with your Son.
Fill us with your Spirit as we share this meal,
so that all which divides us may be healed.
Inspire us to be your people of reconciliation.
Make your church throughout the world to be a sign of unity
and an instrument of peace.

Bring quickly that new world
where the fullness of your peace will be revealed.
Keep us watchful for that day when
people of every race, language and way of life
will gather to share in the one eternal banquet with Jesus Christ our Lord.
Through him, with him, and in him, in the unity of the Holy Spirit,
all glory and honor is yours, almighty Father, now and forever.

Amen.

THE LORD'S PRAYER *(in your own language)*

THE BREAKING OF THE BREAD

THE SHARING OF THE LORD'S SUPPER

ANTHEM

"Dream On, Dream On"

ANTHEM

PRAYER AFTER COMMUNION

HYMN "Ye Servants of God"

BENEDICTION

May the peace of our Lord Jesus Christ and the love of God and the communion of the Holy Spirit be with us all, now and forever.

POSTLUDE

Worship notes:

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The Opening Prayer is adapted from *Jesus Christ, the Life of the World: Prayers and Litanies* (Geneva: WCC Publications, 1987). Used with permission.

The Prayer of Confession and Words of Pardon are adapted from prayers in *Celebrating Community: Prayers and Songs of Unity* (Geneva: WCC Publications, 1993). Used with permission.

The Korean translation of the Great Thanksgiving and the headings for the service are by Dr. John J. Park.

Carlton R. Young, who wrote the tune "Epiclesis" for "O God of Truth and Love," is a United Methodist minister, hymnologist, hymnal editor, composer, and musician from the United States.

The Great Thanksgiving used here was inspired by the Roman Catholic Mass of Reconciliation II. This new prayer carries no copyright restrictions.

"Dream On, Dream On," by Korean writers Hae-Jong Kim and Sunkyung Lee, was taken from *Come, Let Us Worship* (Louisville: Geneva, 2001).

Swee Hong Lim, a lay musician, composer, and professor of liturgy from the Methodist Church in Singapore, composed the musical setting for "Ye Servants of God."

Labyrinth Room



The 19th World Methodist Conference featured a “labyrinth.” The labyrinth is a pattern: usually a large circle, with a single winding, circuitous path that you walk to the center, and then walk the same path back out. It is a tool for reflection, contemplation, meditation, prayer, celebration, fun, problem solving, and personal growth. Often it is seen as a metaphor, or a symbol, for the journey of life.

Dr. John W. Rhodes, a certified labyrinth instructor and labyrinth researcher, offered assistance and guidance for using a labyrinth as a spiritual tool. The labyrinth is located in the Kum Nan Methodist Church’s prayer room on the basement level of the Church, one floor below the main entrance of the Church. Dr. Rhodes offered instruction and guidance for using the labyrinth each day during the refreshment breaks, and during the lunch-time optional activities.



Dr. John W. Rhodes has been trained as a labyrinth facilitator by the Rev. Dr. Lauren Artress at Grace Cathedral in San Francisco, California, USA, and certified as a labyrinth facilitator by Veriditas, the Worldwide Labyrinth Project. John also received training in labyrinth construction from Robert Ferre, one of the world’s foremost labyrinth builders. He teaches labyrinth classes and facilitates labyrinth events in the Atlanta, Georgia, USA, area, and is coordinator of the Labyrinth Ministry at Harmony Grove United Methodist Church, Lilburn, Georgia, USA. In addition, he is a member of the Research Committee of the Labyrinth Society and is actively engaged in the fledgling field of labyrinth research.

ADDRESS BY HIS EMINENCE SUNDAY MBANG CON
CHAIRPERSON, WORLD METHODIST COUNCIL.
TO THE 19th WORLD METHODIST CONFERENCE HOLDING AT
THE KUM NAN METHODIST CHURCH,
SEOUL FROM JULY 19th - 25th, 2006

INTRODUCTION

We are here again in Seoul, Korea since last we met together five years ago in Brighton, United Kingdom. Since then many waters have passed under the bridge, some positive, others negative. There had also been a lot of changes politically, socially and economically everywhere. All these must have affected the lives of some of us and many of our people one way or the other. The good news in all these is that our God has not changed. He remains the same today, yesterday and forever. He created our world. He is the sovereign ruler of His world. Who is like Him in both heaven and earth?

1. THE METHODIST CHURCH IN KOREA

The Council and Conference have finally come to Korea. This was God's plan for them at this time. In the words of the writer of the Book of Proverbs, *"Many are the plans in the heart of humankind, but it is the purposes of the Lord that prevails"*.
(Proverbs 19:²¹)

The Koreans are usually and generally very hospitable. They are also very serious and hard-working people. It is my belief that during your stay in this beautiful country, you will be treated to unfamiliar and yet rich, interesting and tasty delicacies. You will experience their attractive cultures and you will endeavour to learn their language and also acquaint yourselves with their style of writing which is likely to be different from the one you are used to.

I understand that once upon a time, the Christian Church in Korea was very weak and was at the point of disappearing. The leaders and people went back to what made the early Methodist Church in Europe and America a power to be reckoned with and thick. Evangelism with all that go with it was re-introduced into the Korean Church. Members spent more time in the study of the Holy Scriptures, in prayers, in fasting, in retreats, in counseling, in crusades and in fellowship meetings and assemblies. Attendances at worship services, morning and evening prayers, bible studies etc, soared higher and higher. The spiritual life of the people greatly improved. These affected the nation's economic fortunes and the finances of the Church everywhere.

Let me refer you to a few aspects of the Church life that seem to be exclusive to the Methodist Church in Korea, which are likely to make the difference

for any of us who is willing to take after them. Apart from the many educational facilities beginning from the primary, through the secondary to the University, there are a number of special institutions for retreats, spirituality and spiritual developments apart from the Theological schools for the training of workers in the Church. Worship services in many of our Churches in Korea usually end with full meal served to all the worshippers. I am away that some churches in other countries serve tea/coffee after some services. The Korean Church seems to be following the early Christian Church tradition where worshippers participated regularly in the fellowship meal. The Church in this land is outstanding in lay and young people ministry. In addition to the Church traditional choirs, the Korean Church has ministers' wives and pastors' choirs. While some of our older Methodist denominations have scaled down their missionary programmes and activities, the Church here makes this her priority. There are many more experiences you are likely to be confronted here with. This is why God brought us here.

It is necessary for me to sound a note of warning to leaders and members of the Church here. The love which they had for Jesus Christ which had made this Church great must never be abandoned. Secondly, our people here must be careful that politics, selfishness, complacency, pride and power-tussle are not allowed to affect the progress, the spirituality and wellbeing of this dynamic Church. The World Methodist Council coming here must affect the Church here positively in all directions. This is my prayer.

2. GOD LOVES THIS CHURCH

The opportunity which God gave me as the Chairperson of this organization afforded me unusual privilege to travel to a number of Methodist areas to meet our people. The joy experienced to be amongst our people and the love and commitment which many of our people have for this church can be very intoxicating and refreshing. One only needed to join us in Meru, Kenya when some of us were there to present the 2005 Methodist Peace Award to Bishop Lawi Imathiu. The crowd, the atmosphere and everything that happened there were indescribable, electrifying, exhilarating and yet memorable. This has been the experience wherever you go in many of our communities and countries. If the joy and blessings of being in the midst of our people in their worship and services to God and His people are lacking and missing whenever we come together, then we need to seek the face of God anew.

My short visit to Myanmar to meet our leaders and people there gave me a lot of hope for our church. The enthusiasm for God's work found everywhere in many African countries was evident there. Assistance from churches outside the areas had made a lot of difference in the development programmes of the church there. These were greatly appreciated. Unfortunately, the sad and ugly situation which was the diseases of the Corinthian church early in the

life of that church is at work in this simple but vibrant church. There is a particular lay person there who must be tamed if the church there must grow and prosper.

This brings me to the vexed issue of the incessant disagreement amongst the leadership of some of our churches which have brought hatred amongst our members and lack of peace in the body of the church. All of us leaders must be careful that our refusal and inability to deny self do not bring dis-peace and disharmony to our people.

God has blessed a number of our sons and daughters with opportunities to serve Him in various departments of His world in the State, Church and State/Church Organizations. We need to uphold these children of God in our prayers.

Mr. Koffi Annan, the Secretary General of the United Nations once told us that he went to a Methodist School, in Ghana. Two Methodist clergymen, Dr. Sam Kobia and Bishop Mvume Dandala are Secretaries General in two important ecumenical organizations respectively, namely: The World Council of Churches and the All Africa Council of Churches. We need always to pray for them and also thank God for counting our people worthy for these honours. There may be others yet to be discovered by us. But God knows them. He will look at them with His favour.

3. EVENTS IN OUR WORLD

Let me refresh our memory on some of the events which made headline news during this period, which are likely to remain with us for a very long time. Some of these happenings include the September 11 tragedy in New York and other cities and places in the United States of America, the disputed wars in both Afghanistan and Iraq, the tsunami tragedy, the devastating floods in parts of the United States of America, the bombs in Spain and London, the tragic incident involving school children in the Soviet Union, the death of the remarkable Pope John II, the unending conflicts in the Middle East between Israel and Palestine, the landslide tragedy in the Philippines, the aviation tragedies in Nigeria and the many internal wars in Africa (Sudan, Ivory Coast and Sierra Leone), the cartoon demonstrations everywhere and many others. As these were not enough for us sinful children of God to cope with, in addition to the HIV/AIDS pandemic, many countries all over the globe are being faced with the bird flu disaster after the mad cow disease, which only God knows why they came and how far these uninvited guests will remain with us.

It is likely that some of us must have taken issues with our God as we have sometimes been troubled and perplexed by the apparent inequalities and inconsistencies in our world, and the injustices and unfairness in many things

in our world in the context of the proclaimed righteousness and love of God in the Holy Scriptures, just as both the writers of Psalm 74 and Lamentations did. Listen to both of these authors:

*“Why have you abandoned us like this, O God?
Why will you be angry with your people for ever?
How long will our enemies laugh at us?
Why do you keep your hands behind you?”
(When your children are suffering). (Psalm 74:10-11)*

*“Look, O Lord, and consider; who have you ever treated like this?
Should women eat their offspring, the children they have cared for?
Should priests and prophets be killed in the Sanctuary of the Lord?
Young and old lie in the dust of the streets. Many young men and
maidens have fallen by the sword You have slain them in the day
of your anger. You have slaughtered them without pity”. (Lam. 2:20-21)*

In spite of all these, we must not forget that many happy, good and memorable events happen in our different countries and areas. Our women are now telling the rest of us that their time has come. Three women in different parts of our world are now leading their country's governments while many more are making their mark in other fields of our endeavour. In Palestine, the Hamas, the supposed dreaded group came top in democratically well-fought elections. Some have seen this as a negative development. I see this, however, as the beginning of good things to come in that area. Let the opportunity given to others be given to them and leave God to be the judge.

Thank God, all of us are alive to be here to see each others' face. We owe this to God Almighty alone and not to anybody else. We must therefore make the best use of this time together to honour Him, listen to Him, talk to Him, relate to Him, make friends with as many people that are here, and above all, in all these, *“let our love be genuine”* in all that we say, think or do here. So help us God!

4. THE ACHIEVING THE VISION CAMPAIGN

It is always a joy to see many Methodists come together every five years as is the case at this time. My problem has been recently what the attitude of all of us is to the Council. What do we think of it? Is the World Methodist Council expected to be alive to her responsibilities in the context of why she was set up many years ago? Or is it that all we Methodists expect of the Council is the Assembly and nothing more? The Church, founded by our Venerable Father, Rev. John Wesley is not the only one with Councils. We need to travel to Geneva, Rome and other places to see what other sister Councils, namely: the Lutherans, the Vatican, the Baptists, the Orthodox and the Evangelicals are doing in our world. The World Methodist Council

is incapacitated because of lack of money either to compete with others or even develop and finance her programmes. Many of us, both member churches and individuals blessed by God have abandoned the Council to her fate. This Council has remained very poor for many years on end. All attempts by leaders, past and present, to convince us of the deplorable state of the finance of the Council has either failed or we are unwilling to accept the shame all of us have put on ourselves every five years as we come together. Only God knows what God Himself thinks of us and what others think of us when we tell them that we are sons and daughters of Father Wesley with nothing to show for.

The unending sickening financial state of the Council was brought to the attention of the Executive Committee, the Council and Conference almost a decade ago. This finally resulted in the Achieving the Vision Fund Raising Programme for the Council. It was believed then that within a period of at most five years, enough funds would have been raised through contributions, donations, gifts, pledges, etc. by Methodist sons and daughters, their friends, corporate bodies and agencies with Methodist family connections, member churches and Methodist organizations far and near. The story today is depressing as the end is yet to be in sight. How many of us, sons and daughters of Rev. John Wesley have made our Father proud in his resting place by our contributions to the fund in order to keep alive and well what our Venerable Father had started? Have you who are attending the Conference contributed to the fund? Has your Church and the Organization which you represent contributed to the fund? What effort have you made to help the Council achieve the dream of the founding Fathers?

The Achieving the Vision programme almost hit the rocks when the Chairman of the body resigned unexpectedly. The officers quickly stepped in to save the situation. Mr. Kirby Hickey came willingly to the rescue. All is now well with the programme if all of us are ready to co-operate with him to achieve the desired goal.

You are here in this Council and Conference to represent your Church and yourself. You are here also as a child of Father John Wesley to return home to continue to spread “scriptural holiness”. You therefore cannot afford to return home without contributing to the Achieving the Vision Fund. Let your actions speak louder than your words. John Wesley’s children are men and women of words and actions. You cannot be something else, or can you? Let us at this Conference help the Achieving the-Vision achieve her vision now or never. Make sure that you are counted! God will look on you with His favour, and you will never regret it.

5. WORLD MINISTERIAL EXCHANGE PROGRAMME

Not too long ago, the Director of this programme, Dr. Paul Bailey was taken to the great beyond, after serving this Council very meritoriously in the fear of God like others before him. The Council will miss his excellent services, but God will reward him for all that he did for Him.

There are still many sections of our Council that are yet to benefit from this programme exchange. There have been many encouraging reports from those who have been part of the exchange programme. Every effort must be made by all of us to extend this programme to all member churches of the Council. I am aware that this may not necessarily be easy. I also know that when there is the will, there will always be the way. And nothing is impossible with our God.

6. THE STRENGTH & WEAKNESS OF MEMBER CHURCHES. NUMERICALLY, SPIRITUALLY & FINANCIALLY

It was St Paul who advised all those who name the Name of Jesus Christ in Rome, to show concern and interest in the affairs of all members of the family. Paul said:

“We who are strong ought to put up with the failings of the weak, and not to please ourselves. Each of us must please our neighbour for the good purpose of building up the neighbour” (Rom. 13:1-2)

And writing to the Christian community in Galatia, he said:

“Bear one another’s burdens and so fulfill the law of Christ”.
(Gal. 6:2).

Charles Wesley in one of his hymns prayed God to help Methodists to:

*“Help each other, Lord
Each other’s cross to bear
Let each his friendly aid afford
and feel his brother’s care*

When we also consider Father John Wesley’s fears in his meditation on Thoughts Upon Methodism when he argued, *“I am not afraid that the people called Methodist should ever cease to exist... but I am afraid, lest they should exist as a dead sect, having the form of religion without power. And this undoubtedly will be the case, unless they hold fast both to the doctrine, spirit and discipline with which they set out”*. Should not the strong member churches help the weak ones be it financial, numerical and spiritual?

It will be very unfair if we fail to recognize and applaud Dr. Eddie Fox and his colleagues everywhere for the tremendous work which they have undertaken in many of our member churches to revive and strengthen the

numerical, spiritual and financial foundations of such churches. But is this attempt sufficient to undo the depressing and decreasing numerical sickness affecting a number of our member churches?

Many of the old denominational churches in Nigeria are carrying out silently a revolution in their churches through repositioning, revival and restructuring. By this strategy, the weak members are revived, the wayward ones are re-Christianized while the effective ones are strengthened to enable them in the words of Jesus Christ, *“to have life and have it in full”*. We Methodists in Nigeria have re-ordered our priorities. Evangelism is now on top of every agenda. Rev. John Wesley won Britain through evangelism. We believe that we can do the same in Nigeria through his method.

The issue of helping our weak member churches is urgent and must concern this Council and Conference now if Father John Wesley’s fears which are already with us is to be avoided. The question is how are we to go about it? Above all these, the issue of holding fast to the doctrine, spirit and discipline with which our founding fathers set out should not be trivialized if our church is to have a future.

7. HUMAN SEXUALITY & THE UNITY OF THE CHRISTIAN CHURCH

During our Executive Committee Meeting which took place in Port Elizabeth, South Africa in September, 2004, it was necessary for Rev. John Wesley’s sons and daughters assembled there from all parts of our world to give their response to the debate which in some parts of the world and in some communions have become bones of contention, that is, the debate on human sexuality. I trust that all of us are familiar with this document which was our collective response to this debate. This response is unlikely to satisfy all and sundry.

But whatever is our position, everything we do or say must be directed by the love of God for all His children irrespective of whom that person is and our love for one another. John Wesley was a strong advocate and believer in Scriptural Holiness. Let the Holy Scriptures be our guide in all our considerations. As Methodists, it will be impossible for us either to set aside or easily dismiss the long Christian tradition of teaching on the Order of Creation, on Marriage and Family Life. The Old-time Religion which was good enough for Paul and Silas is still good enough for some of you and me. No one can be an Island to himself. We all must be careful that whatever we say or do must not in anyway be allowed to threaten the unity of congregations, our own beloved Church and the Christian Church in general, nor must we allow it to subject the Church of Jesus Christ to ridicule. In all these in the words of St Paul *“Let our love be genuine”*. So help us God!

8. UNHEALTHY, SUSPICIOUS & COOL RELATIONSHIP BETWEEN CHRISTIANITY & ISLAM

Our executive members at Port Elizabeth, South Africa also attempted to proffer a way forward and a possible working relationship between the two religions, namely—Christianity and Islam. Recent events especially that concerning certain publications in some papers are good examples of this reality. It is very easy today for some religious organizations to take a beating as a result of the activities of certain selfish individual persons whose actions may have nothing to do with the particular religion. It must however be admitted that in the past, these suspicious and unhealthy relationships were as a result of the actions, attitudes and policies of these religious groups and their agents. Vatican II assisted in no small way to reverse the trend. She has also been responsible for many of the changes which we enjoy today. These however have not completely eradicated the suspicion, the hatred and the fear in some of the leaders and adherents of other world religions and us.

The document titled “Wesleyan/Methodist Witness in Christian and Islam Cultures” authored by the Executive Committee members urges Wesleyan/ Methodist Christians *“to lovingly accept Muslim brothers and sisters as persons of faith, to stand firm against violence and hatred in all its forms, to stand with persons who are being persecuted and are suffering for their faith, and trusting in the power of the Holy Spirit, to share with all persons, including Muslims, the love and grace of our Lord Jesus Christ through our words, deeds and signs by the power of the Holy Spirit, and invite them into life-changing relationships with God through Jesus Christ”*.

I urge all of us to acquaint ourselves with this document and do what it says for a better and safe future and to the glory of God.

Many of our member churches are yet to adequately provide for the participation of our young people in the World Methodist Council programmes and meetings. The excuse for this irresponsibility has always been blamed on finances. This is all well and good. But are we making plans for the future? We all took over from others. Our young people will have to take over from us one day whether we like it or not. Are we preparing them for this take over sooner than later? Why can't members in our churches blessed by God sponsor these young people to our assemblies and meetings and God Almighty will bless and reward them for their actions. It is important now more than ever before for us to pay greater attention to our young people, if our Church is to have a future. Posterity will blame us for failing to do so.

10. THE STAFF AT THE LAKE JUNALUSKA OFFICE

Our former General Secretary, Rev. Dr. Joe Hale bowed out gracefully at our Conference in Brighton after serving the Council meritoriously for many

years. This great man will remain in our hearts for a very long time. We remember with love also his wife, Mary who had been a good friend to all of us. It will be difficult for us to forget her. I do trust that we all hold both of them in our prayers always. Our God whom they served so sincerely will never forget them.

Rev. George Freeman, the new General Secretary, who stepped into Joe's shoes, has been outstanding, focused and remarkable. His leadership and services to the Council have been very exemplary, blameless and adequate. The Council owes him and his wife a debt of gratitude for their work. We pray Almighty God to bless, reward and sustain them for their work in the coming years.

I must here also pay tribute to Peter Mino, the man in charge of our finances and Roma. These two and other members of our staff at the Headquarters, though few, have served us creditably satisfactorily, to the best of their abilities and in the fear of God. Silver nor gold have we to show appreciation to them for their excellent services. God will certainly reward them for us.

CONCLUSION

There is nothing in our world that has a beginning that will not end. We are coming to the end of our five years journey. I personally owe a great deal of gratitude to all of you for counting me worthy to lead this very important Council. I recognize my inadequacies in many areas of our life. But it is indeed delightful that our Methodist people were willing to tolerate me and even give me opportunity to serve them. I indeed owe a great deal to Rev. George Freeman, John Barrett and all other officers and indeed all of you for the little we were able to do. Thank you all for your support. Would you also give the same support to the one who will take over from me and God will bless you.

Finally, let our coming together in Southern Korea bring peace, reconciliation and unity to the entire Korean Peninsular. For the Methodist Church in Korea, let there be genuine love, understanding, peace, brotherliness and sisterliness amongst our people. And let the blessings of God be upon all of you, delegates to this Council and Conference, all Methodists, all children of John Wesley and upon this land. **All these I pronounce and declare in the Name of God, the Father, God, the Son, and God, the Holy Spirit. Amen.**

Thank you.

God bless you.

His Eminence Sunday Mbang CON
Chairperson, World Methodist Council

Welcome from the Korean Methodist Church

Bishop Kyoung Ha Shin

Dear Friends, Sisters and Brothers in Jesus Christ, who participate in the 19th World Methodist Conference,

In the name of Jesus Christ our Lord, I welcome you wholeheartedly for coming to this distant land, the Republic of Korea. You are special guests of the Korean Methodist Church as well as of this nation. The Korean Methodist Church has been supporting and preparing for the Conference with the heart of Abraham who welcomed three men of God. We also welcome you with the same heart of hospitality. While you are in Korea, I would like to suggest you try kimchi, the traditional Korean, spicy vegetable.

Korea was one of the poorest and most dangerous countries in the world in the past, but with God's abundant blessings, Korea became a small yet strong nation. With gratitude for God's blessings, the Korean Methodist Church will take a leading role in the world mission of church unity working closely together with our partners in Asia, as well as within the world.

It is indeed a wonderful blessing and a great pleasure for us to host this World Methodist Conference in Seoul. The Methodist Church started planting the seed of the Gospel in this land 121 years ago. Since then Jesus Christ has become the good news to the poor, deliverance to the oppressed and the Lord who answers to our sincere and honest prayers. Our Korea people have accepted this Gospel to hear and by the power of the Holy Spirit I am proud to say the Korean Church has a really dynamic and passionate faith.

It's really my great hope and pleasure that this World Methodist Conference in Seoul can extend its clear message of reconciliation to the world especially on this Korean peninsula. During its 61 years of division, the South and North have confronted with each other and the military threat continues to this day. We have been praying for the reconciliation and peaceful reunification of the Korean peninsula putting our hope and trust only in God's will so if you will join us in our prayer together, then I strongly believe that God will grant us peace in this nation soon.

At this time, I am very happy to introduce some distinguished representatives from the General Assembly of Korea. They are here to celebrate the conference and welcome you – the Vice Speaker of the General Assembly, lawmakers of the General Assembly and Bishop Hung Do Kim, Senior Pastor of the Kum Nan Church, who has supported this Conference.

I really hope and pray that this World Methodist Conference will be successful and fruitful to the grace of God and blessings of the whole church.

Thank you very much.

Greetings from the Mayor of Seoul

Mr. Se Hoon Oh

Your Eminence Sunday Mbang, Chairperson of the World Methodist Council, Bishop Kyoung Ha Shin, President of Council of Bishops of the Korean Methodist Church, Bishops of the Methodist Church, church leaders and distinguished guests; it is good to be here this morning.

This earmarks the 125th anniversary since the first missionary came to Korea to preach the Gospel. It is my great pleasure and pride that the 19th World Methodist Conference is held in Seoul with the attendance of Methodist/Wesleyan families from 132 countries all around the world. I sincerely welcome all of you to this clean and attractive cosmopolitan city of Seoul.

As you know, Korea is the last divided country in the world. Korea's national division is not only a domestic issue, but has become a global concern. In order to bring international cooperation and attention to the issues of peace and reunification of the Korean peninsula, the Korean Methodist Church has worked hard at the 18th World Methodist Conference, held in England in 2001, to host the 19th World Methodist Conference in Seoul this year.

The world is no longer separated by national borders, but is moving toward a big community of harmony and sharing. The 21st century's dominating principle would be pluralism, the first step toward a pluralistic society would be reconciliation and it means fixing and restoring broken relations.

Considering the political situation of the Korean peninsula and other international issues, this year's conference will center on the subject of reconciliation. I hope this gathering will produce viable ways to bring about peace and reconciliation in the world.

South Korea has been struggling with historical issues and social conflicts. Fifty years have passed and it is sad to see the national division still remaining today. The reality may be stark. Millions of families have yet to be reunited. Agony from the past continues to the present day. People dream of a united country, but hope for reunification is often dashed. We want to be one country again, but the challenges from within and outside keep us from realizing our common dream.

It is my hope that this conference will contribute to realizing Korean people's dreams. South Korea has achieved many great things in economy, education and in many other fields, but without our brothers in the North we are never complete.

I hope that the 19th World Methodist Conference will pave the way for peace and reconciliation on the Korean Peninsula and contribute to peace and harmony of the entire humanity.

Once again, I would like to extend my gratitude to clergy and laity here today for your attendance and for your devotion to prepare for this event. I also thank all the distinguished guests for being with us. I ask you to take initiative to mend conflict and animosity between regions and classes through reconciliation.

Lastly, I sincerely hope that a successful hosting of this World Methodist Conference will enhance Korean Methodist Church's standing in the world.

Thank you.

1ST Bible Study – God Was in Christ Reconciling

by Rev. Duleep R. Fernando

2 Corinthians 5:14-21

Paul wrote 2 Corinthians when his relationship with the Corinthian Church had been soured.

Introduction

He had established this Church through his preaching and hoped it would be a centre for his Mission because of its strategic importance. But some false teachers had come from Jerusalem and questioned Paul's apostolic status and some of the Corinthian believers seemed to have rejected his authority. One of their reasons for rejecting his apostleship was that he suffered and therefore did not seem to enjoy the blessings of God.

Paul wrote a severe letter with much sorrow, rebuking them and urging them to repent. While there was a positive response to that letter, the situation had not been fully resolved.

He then wrote 2 Corinthians to heal their hurts, to preserve his apostleship and preserve the Church from seeking 'another Gospel'. Right at the heart of this letter, is his teaching on reconciliation. He was ordained by God to engage in the ministry of reconciliation.

We live in a world where there is much conflict and violence. Ethnic hatred, Political conflict, religious prejudice and class struggles have torn our world apart. It is sad to see conflict even in the Body of Christ breaking it into fragments.

The theme "God was in Christ, reconciling the world" is certainly appropriate in our world today.

In these 4 Bible Studies, the Speakers will explore various areas of conflict in the world and seek to apply Biblical insights on the theme of reconciliation.

We Asians love our Folk Stories and I want to begin with one of them.

'A man in a village suddenly became mentally disturbed and climbed up a coconut tree and refused to come down. His relatives, the Police, community and religious leaders tried hard to persuade him to come down but he firmly stayed up. Then they approached a Christian Priest in the village and asked him to pray. He was not the kind of man who was used to extempore prayer, so he looked up his prayer book and was dismayed because there were no prayers for this kind of situation. But as a lot of pressure was put on him by the villagers, he reluctantly went with them to pray.

When he went there, all he did was to make the sign of the cross and say in the name of the Father and of the Son and of the Holy Spirit. Amen.

Immediately the man on the tree came down and ran away. All the villagers were amazed by the power of Christian prayer and by the power of the symbol of the cross.

Somehow, the Priest was not so sure that his little prayer could have had such a great effect.

So he made his own enquiry, searched for that man, found him and asked him what he felt when he said those words and why he came down.

The man's reply was "Why Father, didn't you say come down or I will cut down the tree." Come down Cut the tree

It was a classic case of miscommunication and misinterpretation of the cross.' There are many ways of looking at the cross.

Change of Perspective

In verse 16 Paul says "*From now on we regard no one from a worldly point of view. Though we once regarded Christ in this way, we do so no longer.*" Paul's opinion of Christ was influenced by his Pharisaical arrogance and prejudice. The death of Christ on a cross was to him an exposure of the deception of this man who claimed to be the Messiah.

Only those cursed by God died on a cross — Galatians 3:5. As Jesus died on the cross, it showed that this charlatan was accursed and his Messianic claims blasphemous.

But on the road to Damascus, Paul met the living Saviour. He realized he was the Son of God who died for humankind. Jesus was not cursed for his sin, but took the curse of humankind to reconcile them to God. He realized that his interpretation of the cross was totally wrong. From now on he would look at the cross not from a worldly point of view.

He had nothing to preach but Christ crucified. (1 Cor.2:2)

It was the only thing that he would glory in. (Gal.6:14)

In Christ

In verse 17, Paul says "*If anyone is in Christ he is a new creation.*" The words 'in Christ' are a favourite phrase of Paul. He uses it or its equivalent 50 times.

It speaks of someone belonging to Christ, coming into the sphere of Christ's power, being united to Christ and being part of His Body. It is a most intimate union with Christ.

A New Creation

People who are in Christ become a new creation. They have new attitudes, new beliefs, new value systems and their whole being and behaviour is changed. A new love controls them. Indeed, the older order is changed and a new person is remade in the image of God.

God overcomes evil in Christ by entering human life and conquering it from inside. He takes people who are corrupt and transforms them into those who are liberated from bondage to evil and who reflect His image.

‘A man had just been released from prison after serving a sentence for murder. Now his one desire was to take revenge against those who gave evidence against him. One day he took a sword and went to kill his enemies. He passed a Christian church in Sri Lanka and heard the Gospel for the first time. He heard that God can forgive the sinner and give him a new heart of love and joy and peace. He walked up and gave his life to Jesus Christ. He became a transformed man and now he goes round telling people of that amazing Grace of God that saved a wretch like him. That transformed the hate and anger in his heart and made it a heart of love and peace. He had become a new creation who can be a messenger of reconciliation.’ Can any religion or ideology show the world, so many people who have been transformed so radically and made better people, as the gospel of Christ?

In verse 18 Paul says *“All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation:*

Reconciliation

Paul is the only one to use the word ‘reconciliation’ in the New Testament. He uses it 5 times.

He first assumes a state of alienation and broken relationship, an absence of trust and respect that causes enmity and division. This is what brings about a need for reconciliation.

There are those who think that only man is alienated from God and he treats God as his enemy, while God has no anger towards him.

Yet there are passages that show that the alienation is mutual. Rom.5:9. 1 Cor.15:25.

The rebellion and sin in man draws out the wrath of God and reconciliation must take place on both sides.

Normally when reconciliation between alienated parties takes place, the first step should be taken by the wrongdoer who seeks reconciliation, or a third party, a counselor or mediator. But here the wronged party initiates action.

God reconciles us to himself. The entire movement towards man is from God — the aggrieved party, reaching out to reconcile us in love. All this is from God.

In verse 19. God was in Christ, reconciling the world to himself. We sometimes think God was up in the heavens and His Son faced all the suffering and agony to reconcile humans to an unwilling God.

This verse tells us a very different story.

‘God was in Christ.’ The Father was there with His Son as he suffered and died.

It is like a father sending his little boy for surgery. Does not the father feel for that boy? Does he not say ‘I wish I could go through this for him’? Does he not almost feel the pain when the boy is given an injection?

The infinitely sensitive Father, felt the pain His only begotten Son went through. As the nails pierced His body, they also pierced the Father’s heart. He felt it, He bore it. He was the crucified God.

The Father’s felt as much the pain of separation as the son felt. The fatherlessness of the son by the sonlessness of the Father.

The Need for Justice

Verse 19. God was in Christ, reconciling the world to himself.

There was a need for reconciliation because a holy God could not tolerate sin.

Sin is treason. It is saying to God “Your law is not good. My judgment is better than yours. Your authority does not apply to me. I have the right to do what I want and not do what you command.”

The moral ruler of the Universe cannot be indifferent and ignore sin.

He would not be righteous if he allowed corruption, evil, violence and injustice in His world.

These days, people become so tolerant of sin and evil that they sooner or later create God in their own image - A God who overlooks sin and condones iniquity. But the God of the Bible has no truck with sin. He judges the nations who disobeyed Him.

When Israel was unfaithful to the Covenant, they too were judged. Even the perfect revelation of God in Jesus Christ, did not hesitate to condemn sin when he found it in self-righteous people who would not repent.

In the last days, we see Him seated on a throne dividing the sheep from the goats and judging the nations.

We like to think of God as our refuge and strength — a comfort in times of trouble, or of Jesus, as the ‘gentle Jesus, meek and mild’. But He is the judge of all the earth, of unswerving justice and uncompromising opposition to sin. He is of purer eyes than can behold iniquity.

For reconciliation to take place, God’s demand for justice must be met. Sin cannot be ignored. It must be judged. On the cross, God judged sin. He dealt with it. Its penalty was borne.

God’s Mercy

In verses 14-15, Paul says *“One died for all and therefore all died and he died for all that those who live should no longer live for themselves but for him who died for them.”*

The penalty that sin deserved was taken by our representative. In Him we all died. In our representative, the judgment of sin was paid.

But justice does not have the last word in reconciliation.

We are acquitted because of the merciful Grace of the Judge. Through His Son, He takes the sentence. He takes the separation our sin deserves.

Verse 21 : *“He who knew no sin was made sin for us that we might become the righteousness of God.”*

This is the language of substitution – God being made sin for us and taking our place.

Something radical happened on the Cross, that changed God’s attitude to the sinner and made forgiveness possible.

We will never understand the full depth of the interpretation Paul gives to the work of Christ on the Cross but all we can say is, that in some mysterious way, God bore our sin and treated us just as if we had not sinned and imparted his righteousness to us.

Emil Brunner put it like this: Quote “In the Cross of Christ, God says to man “There, is where you ought to be. Jesus my Son hangs there in your stead. His tragedy is the tragedy of your life. You are the rebel who should be hanged on the gallows. But lo, I suffer instead of you, and because of you, because I love you in spite of what you are. My love for you is so great that I meet you there with my love, there on the Cross. I cannot meet you anywhere else. You must meet me there by identifying yourself with the One on the Cross. It is by this identification that I God, can meet you man, in him saying to you what I say to him, “My beloved Son”. Unquote.

John Wesley as usual got it right. He preached in a certain village and denounced the sin of that village, and warned about judgment. Two thugs were annoyed that he was attacking their village and took up stones to throw at him. Just then, John Wesley spoke about the Love of God. His face lighted up and his words were full of warmth and love as he spoke about the Saviour.

The thugs were so taken by his preaching on the Love of God, that their stones dropped to the ground and one asked the other "Is he an angel?" The other replied "No, a man like an angel."

Because of our inadequate understanding of the holiness and justice of God, have we lost our ability to point out to people, their sin and draw them to repentance and ask for forgiveness? Have we lost our ability to speak of the Love of God revealed on the cross, because we have lost the conviction that this is the only place where sinners can find mercy and pardon?

Verse 15 says *"he died for all that those who live should no longer live for themselves but for the One who died and was raised again."*

Response to the Cross

There must be a response to the Cross to experience its benefits.

His death is sufficient for all but is efficient only for those who believe.

Repentance and faith are necessary.

We see the truth about ourselves at this Cross.

As we see the righteousness and love of God, our masks are removed. We can see beauty that makes us look ugly.

We see our broken relationships. We see that no matter how much money, power or education we have, that if we have failed in our relationships we are failures in life.

At the heart of reality are relationships.

Father, Son and Holy Spirit, bound by deep relationships of eternal love. Vertical and horizontal relationships meet at the cross. Jesus lost and gained His relationship with both man and God at the Cross. This is the place to regain our relationship with both God and others.

We cannot be reconciled to God unless we are reconciled to man. Jesus said in Mat. 5:23-24: ²³*"Therefore, if you are offering your gift at the altar and there remember that your brother has something against you, ²⁴leave your gift there in front of the altar. First go and be reconciled to your brother; then come and offer your gift."* The two are interlinked. Indeed peace with God, peace with others and peace in our hearts come as one package. And it comes when we trust in our Saviour and live a life of repentance and commitment to Him.

This is not easy believism or cheap faith.

Verse 14 : *“Those who live, live no longer for themselves but for the One who died and rose again.”*

The self centred person, now makes Christ the centre of his life. He no longer lives for himself dominated by his selfish desires and ambitions.

Someone has said — the Cross is a long ‘I’ completely crossed off.

It involves carrying our cross and living a life of self denial. It means not only being judicially declared righteous but also existentially being righteous.

Sin is inconsistent with our new creation and this is why justification must be followed by sanctification. If the Holy Spirit is not transforming us into the image of Christ, then there is something wrong with our justification.

The Ministry of Reconciliation

The second part of Verses 18 and 19 Those who are reconciled are given the message and ministry of reconciliation. Our message is “Be ye reconciled to God”- “Be reconciled to one another.”

Our ministry is God’s mission to reconcile the world to Himself. He not only gives us the message but also gives us the method for our reconciliation work.

His example of reconciliation is our pattern.

- (a) He took the initiative — the wronged person, the victim often has to take the initiative to effect reconciliation. We don’t wait till the wrong doer comes on bended knee in repentance to forgive. The victim takes the first step.
- (b) We identify with those who suffer — the poor and the oppressed. Jesus was with the outcasts — the oppressed.
Those involved in the ministry of reconciliation must be with the victims, and not with the rich and powerful who oppress them.
Sadly, the church in its history has often endorsed and condoned and supported the ones who oppress.
They must understand their conditions and empathise with their situation.
- (c) There can be no reconciliation without truth.
Truth is the great casualty in times of conflict.
Often repentance or forgiveness is not possible without a knowledge of the truth.

The bereaved want to know how their loved ones died, why they were killed.
The oppressed want to know what their wrong is and why they are harassed.
The oppressor needs to see the truth about himself or herself.
The gravity of his sin and the hurt he has inflicted.

The beliefs that made him act in this way.

Reconcilers need to remove the masks and to expose the truth.

- (d) There is no reconciliation without justice. There can be no peace without justice. Compensation must be paid to the victims. Restitution must be made to those who have been deprived of bread winners, of their livelihood, of their loved ones, of their land. We can't just say we are sorry and get away with it, when our sin and evil has marred people's lives. The guilty must be punished and laws must be changed to ensure justice. There could be competing conceptions of justice. Both the oppressor and the oppressed may think they are being just. Our commitment, our struggle for justice, involves pointing to the transcendent justice and righteousness of God, which recognizes the rights of all individuals made in the image of God.
- (e) But justice cannot be the last word in reconciliation. Just retribution alone does not change hearts and build relationships. Forgiving the wrong doer, and accepting the repentant, does. To say "As God forgave me, so I will forgive you" is the pathway to reconciliation.

In the worldly perspective, the wrongdoer repents, is reconciled and forgiven. In God's order — the victim forgives, is reconciled and the wrongdoer repents.

What wonderful examples there have been in Christian history, of those who have taken the initiative to forgive. Even when loved ones have been shot, maimed, slandered or tortured and who have, by the grace of God, been able to take the initiative to forgive and forgive wrong doing.

- (f) Just as our Saviour denied himself, those who engage in reconciliation have to walk in the costly path of self denial, sacrifice and suffering.

Risks have to be taken, you become vulnerable to attacks, there will be those who will want to silence you. When you see others bearing pain, you will take it in to your heart and it will disturb your comfort and peace.

When thousands of God's children are hungry and naked and are robbed of their basic necessities, it would be hard for those who want to be reconcilers to live lives of luxury and ease.

John Wesley at the age of 81, is supposed to have gone from house to house in a cold winter to seek funds for the poor even though he had enough to eat.

In our country, people say Christians must have two conversions; First from self to God and then from comfortable Christianity to serve the poor. But Methodism has always stood for one conversion. To be converted to God, is to be converted to the poor. It is to be converted to save those who Jesus identified with and whom for which had a special concern.

The false teachers in Corinth said that Paul was not an apostle because he suffered.

But Paul's contention was, that his suffering was the proof of his discipleship. That was the way his Master went. Should not servants tread that path?

Christ's Ambassadors

So finally, Paul says in Verse 20, "*We are therefore Christ's ambassadors, as though God was making his appeal through us. We implore you on Christ's behalf. Be reconciled to God.*"

When we engage in reconciliation, we are ambassadors of Christ. We speak for Him.

We do not stand on our own authority. We speak for God. We are authorized to announce God's terms of peace. Christ is judged by what we represent on His behalf in the world.

We are the Ambassadors who make an appeal on behalf of the Almighty God.

We say "We implore you be reconciled to God."

What a strong word 'implore' is!

Knowing the fear of God, driven by the love of God, we implore you.

Passion wells in our heart as we appeal to people 'Be reconciled to God'

We fear because the results of refusal are devastating.

It is heart breaking.

The choice is between life and death. Between war and peace.

But having known how far His grace reaches sinners, we are compelled by that love to say "I beseech you, be reconciled to God."

I am sure you have heard of the protracted conflict between the Tamils and Sinhalese in Sri Lanka. It has been going on for 50 years. Right now there is a civil war taking place.

A young Tamil woman married a Sinhalese Pastor and went in obedience to God's call to serve in the South of our country in an area that had 100% Sinhalese and where there were hardly any Christians.

A short time after they started work there, they were threatened. They were warned to leave the area if they wanted to live. The Pastor said 'God has called me to preach the Gospel in this area and I have to be obedient to Him and stay on.' One

day a group of young men came and shot this Pastor dead in front of his young wife and infant child.

How could this young woman from a different race and religion live and work in this hostile area? Well-meaning Christian leaders advised her to go to a safe city where the people will not be so hostile.

She replied “God sent us here to work for Him. My husband’s death has not cancelled God’s call. I will remain and patiently serve Him.”

A small struggling Church under her leadership was begun, which has now, after 15 years, has grown into over 1,000 believers. When you listen to the love and the power with which she speaks, you are reminded of the Passion of people like Paul.

I implore you, be reconciled to God.

If we loose that passion, we will loose that power.

However, whatever the pain, whatever the suffering, we have a hope that gives us courage.

The resurrection shows that evil can do its worst but God will ultimately triumph. We who trust Him will one day, if we are faithful to him in this ministry reconciliation, share in that victory.

That is why we implore people to “Be reconciled to God. Be reconciled to one another.” Because God was in Christ reconciling the world to Himself.

Amen.

God In Christ Reconciling

By Dr. Jong Chun Park

Dear sisters, brothers, and friends in Christ!

Introduction

O, what a wonderful day! What a blessed occasion to gather here today! What a great privilege and honor for me to address the theme of the 19th World Methodist Conference! God In Christ Reconciling!

It is the providence of God that the 19th World Methodist Conference is held in Korea. The growth of the Korean Church has been unprecedented in the history of Christianity. It is the time for Korean Christians to share their blessing with the rest of the world. As all of you well know, Korea is the only and the last nation that has been divided by the Cold War ideology. There are more than 10 million Korean people who have been separated from their families. And the military tension between North Korea and South Korea, between North Korea and the U. S., and between North Korea and Japan continues to threaten the peace of East Asia. The recent launch of missiles by North Korea on the 5th of July clearly demonstrates that the Korean Peninsula is one of the world's most dangerous flash points.

Thank you for all of you who have come from abroad when Korean Christians have desperately asked you to come over to Korea to help. I do believe that gracious God will certainly answer our earnest prayer for the peace and reconciliation of Korea. Amen!

Here I stand to represent ten millions of Korean Christians and another ten millions of Korean people of separated families. Here I stand to give witness to the Good News that God in Christ reconciling north and south, east and west.

Overburdened with this heavy task, I have kept asking until this moment, "Why me Lord?" Lord, why me who belong to the post-Korean War generation. Lord, why me whose generation has been caught in the crossfire between the patriarchal yet self-sacrificing parents' generation and the assertive and restless children's generation.

My generation will be the last generation that is obliged to follow the authoritarian rule of older generation. And my generation will be the first generation that has to adjust themselves to the democratic life style of younger generation.

When I grew up, we were not allowed to use any red flags, red head bands, and red caps that reminded us of the communist North Korea. To be called 'reds' was the most horrifying thing in the world! My soul was drenched with the deep going red complex.

Since the last Korea-Japan World Cup in 2002 millions of Koreans have shouted "Be the reds!" and have worn the 'be the reds' shirts. During the last World Cup

my daughter who is presently studying accounting at the Graduate School of University of Iowa went out to the street to be one of the reds. And during this year's German World Cup my son, freshman in college, went out to the street and came back home at dawn. This time everybody is red and everything is red. Too much red, indeed!

I am glad and actually relieved to find the logo of the 19th World Methodist Conference is not red only but of four colors such as red, blue, brown and green. I really appreciate Mr. Michael Tan from the Methodist Church of Singapore who designed such a beautiful logo! The logo embodies the four corners of the earth in the shape of the cross, symbolizing the reconciliation that God offers all of humanity through the death and resurrection of Jesus Christ.

I would like to invite you to look at and to meditate on the logo, the four colored cross. As we feel the dynamic as well as colorful cross, it seems to move with the people of all colors. If we go further in our creative imagination, the logo seems to dance in all colors and in all directions! The colorful cross is expressing God's feast of life taking place in the midst of our culture of death and killing.

Please, listen to God of Jesus Christ, "Come, everything is ready for you! Let's have a feast and celebrate!"(Luke 14:17; 15:22) Our God is God of boundless hospitality. In every time and space God welcomes with his stretched arms those who have gone astray from the household of God. God who is the host of the feast for all cosmic lives is inviting us right now to his banquet. His banquet is giving life to all beings caught by the power of sin.

As Jesus already foretold, in the end of the world the household of God will gather from the four corners of the world. This grand homecoming of the people of God is a cosmic dance party realizing heaven on earth. The Spirit of God cries aloud, "Be holy and be happy; happy in this world, and happy in the world to come."(John Wesley)

As a humble servant of the Lord for you I would like to guide you to enter this grand cosmic ballroom of God In Christ Reconciling. Let's learn a very simple motion of dance. A kind of Korean liturgical dance signifying the conference theme, God In Christ Reconciling. It goes like this. God In Christ Reconciling. As you may have perceived, this simple movement describes the four colored cross. Let's do it one more time. As we do it we will say the theme, God In Christ Reconciling. Very good! Would you mind repeating the theme whenever I try the 19th World Methodist Conference's official liturgical dance move? Very good! Now we are ready for starting God's dance party.

Welcome to the D. M. Z.

The period in my life journey to which I most dislike to go back is my days in the Korean Army from 1977 to 1979. The scariest dream for me is still a dream

related to my military life. I was drafted by the Korean Army in my 20s for 27 months. I served in the battalion stationed in the De-Militarized Zone which divides North and South Korea. There is completely no light in the D. M. Z. Like most of other soldiers I was afraid of darkness in the middle of night when I was on sentry duty for three hours a day. I still clearly recall one specific night. It was my most fearful experience to face darkness during my guard duty. I was so terribly scared that I could hardly breathe. At that moment suddenly I happened to look up to the night sky instead of watching the front direction where my enemies were.

Do you know what I saw? I saw the most beautiful stars in my life. It was so beautiful and scary at the same time that I trembled all over. It was my unforgettable experience of *mysterium tremendum et fascinum*.

The most popular Korean movie last year was “Welcome to Dongmakgol.” The movie is about the story of a small and beautiful mountain village called Dongmakgol in 1950 when the Korean War broke out. Dongmakgol is an imaginary village which is located in a remote valley of Tae Baik Mountains in Kang Won Province. People living at Dongmakgol, which literally means a ‘valley of children living wild,’ did not know war broke out in the world under the mountains. They were living in peace eating potatoes and corns throughout the year.

However, everything was changed when uninvited outsiders appeared in Dongmakgol. A U.S. Navy fighter crashed in the field and its pilot Smith was alive. He was heavily wounded and the villagers took care of him. Smith was depressed because even the best intellectual in the village, a school master, could not communicate with him in English. When Smith’s plane fell, a young and beautiful girl from Dongmakgol Yihuh Il saw it.

On her way to the village to report the accident, Yihuh Il met three North Korean soldiers. North Korean Army officer Lee had lost most of his men and only two were left. While Yihuh Il was leading them to the village, a South Korean Army officer Pyo and a private entered the village. Having become disillusioned with war, Second lieutenant Pyo deserted from the army. The tension in Dongmakgol rapidly increased as two South Korean soldiers, 3 North Korean soldiers and one U. S. soldier gathered together.

When the two groups of soldiers found each other, they immediately pulled out their guns against each other. Wounded Smith just shut the door avoiding the hopeless situation. The villagers were caught in between North and South Korean soldiers. All of them stayed awake through the night. But still the confrontation of the armies went on and on. Then rain began to drop. As it rained cats and dogs, the villagers one by one went under the roofs. And the soldiers of the two sides were left alone exhausted both in mind and body.

The villagers brought the soldiers in the same room because they all fell down sleep on the ground under the 500 year old sacred tree. After the long sleep and good meal the icy relation between the two groups of armies gradually improved day by day. Each one of them was deeply touched by the villagers’ unconditional

hospitality and childlike innocence. They took off their military uniforms and put on civilian clothes to join harvesting potatoes. They took part in the newly created community of Dongmakgol having a feast and celebrating all night. They even carried out united military operation to protect Dongmakgol from air attack. The U.S. Air Force misunderstood that Smith's plane was shut down by the enemy's antiaircraft fire. They succeeded to mislead the bombing target of their common enemy. But except Smith they all died to save Dongmakgol.

Last year more than 8 million Korean citizens enjoyed this fantastic and unrealistic film. This movie communicated the message of pure and warm-hearted humanitarianism, peace and love to the people living in the midst of war, violence, terror, collective egoism and disrespect for life. Can such a dream like Dongmakgol come true in our hard un-reconciled reality?

In the morning of the 5th of July this year right after the North Korean missiles were launched a South Korean Mr. A was working at the Kaesung Industrial Complex which is located in the North of the D. M. Z. (Hangyureh, 2006-07-07) Mr. A asked one of North Korean officials whom he was familiar with, "Why did you launch the missiles making the atmosphere chilly?" The North official harshly answered him, "Ah, what does it anything to do with South Korean comrades? It concerns the U.S. and Japan, not South Korean comrades." Mr. A avoided any further quarrel with him.

On that day 13 South Korean business companies were as busy as ever with manufacturing merchandises to be sold outside of North Korea. 7800 North Koreans and 600 South Koreans in the Kaesung Industrial Complex worked hard just as any other days. After the day was over some of South Korean workers were on the way home in the South. In the commuting bus there was a hot debate on the consequences of the missile launch, international communities' reaction to it and on how it will affect the Kaesung Industrial Complex. They were different in their opinions, but there was something on which they could get along with each other.

"Hey, Mr. Kim, Did you see the movie 'Welcome to Dongmakgol'?" "Of course, I did." "Don't you think our Kaesung Industrial Complex is just like Dongmakgol?" "That's right. Certainly it is Dongmakgol." "Of course, that's right" the rest of the passengers quietly gazing at the Han River outside the bus threw in words of agreement.

The Kaesung Industrial Complex and Dongmakgol. What a fantastic analogy it is! It takes less than 10 minutes to get there the Kaesung Industrial Complex from the western end of the D.M.Z. Kaesung area used be the major battlefield and the strategic place in which North and South Korean armies and fire powers have confronted each other for more than half century. Since December of 2004 the factories at the Kaesung Industrial Complex started to run and the range of the North and South cooperation has rapidly been widening.

As German people tore down the Berlin Wall and achieved the re-unification of their country, Korean people someday will remove the iron railing of the D.M.Z.

opening up the future of inter-living. The Kaesung Industrial Complex is the crucial lever by which we will transform the De-Militarized Zone flooded with blood to the Dream Making Zone for peace and re-unification!

On this coming Sunday, July 23, the Korean Methodist Church is planning for one of the options for worship to be a prayer service at the D. M. Z. which will be a time of praying for peace and reconciliation on the Korean Peninsula. The service will be held at 10:00 am. At 11:00 am, a tour of the area will be conducted. When you get there, don't fail to look beyond the De-Militarized Zone to the Kaesung Industrial Complex, the Dream Making Zone.

What is the Gospel of Reconciliation?

I would like to illuminate on the theme God In Christ Reconciling in two parts. The text of II Cor. 5:19-20 can be summarized as the following: "Be reconciled to God in Christ and become the agents of reconciliation!" The first part, 'Be reconciled to God in Christ,' points to the core truth of the Gospel of reconciliation. And the second part, "Become the agents of reconciliation," suggests our Christian responsibility for the ministry of reconciliation.

What is the Gospel of reconciliation which makes our life and ministry of peace and reconciliation possible? It is the event or fact that God in Christ reconciles the world unto himself. The subject of reconciliation is not us but God. And reconciliation is not human appeasing of angry God but God's removing our sin against God.

Not counting our sins against ourselves, rather God made Christ who had no sin to be a sin offering for us. Having first loved us the enemies of God, God has forgiven us and has made us God's children. God of the Gospel is holy and faithful. And God wants us to be God's holy and faithful covenant partners. What an amazing love of God! The Rev. Charles Wesley praised this love in his well known hymn:

And can it be that I should gain
An interest in the Saviour's blood?
Died He for me, who caused His pain?
For me, who Him to death pursued?
Amazing love! How can it be
That Thou, my God, shouldst die for me?
Amazing love! How can it be
That Thou, my God, shouldst die for me?

God has paid the most precious price for us. God has risked God's totality for the sake of the world. Having handed over God's only Son to be a sin offering, God has become vulnerable to the greatest crisis. Taking the place of sinner, God justifies sinner, the enemy of God. The amazing exchange, katalage in Greek, has once and for all taken place in Jesus Christ. The exchange that God's becoming

sinner and sinner's becoming righteous is the very truth of the Gospel of God In Christ Reconciling. Legendary Korean Methodist evangelist Rev. Lee Yong-do views the Christian prayer to God of reconciliation as the exchange of life. He says, "We constantly find our iniquity in our life and come to Jesus in our prayer to change it with his life and righteousness."

By the redeeming blood of Christ God has renewed us to be God's holy and faithful covenant partners. Therefore, any differences in political ideology and economic system cannot and should not cancel our gift and calling of reconciliation in Christ. Jesus died even for Judas who betrayed him to death. The almighty Judge was judged for the sake of us. If Christians try to judge their enemies, it will make the merit of the cross of Christ in vain.

Removing our enmity with God by the blood of the Son of God, the Spirit of God is constantly pleading to us on behalf of Christ that we be reconciled to God. Please turn to your neighbor and say "Be reconciled to God!"

John Wesley remarks on this (II Cor. 5:20) with moving passion:

"What unparalleled condescension and divinely tender mercies are displayed in this verse! Did the judge ever beseech a condemned criminal to accept of pardon? Does the creditor ever beseech a ruined debtor to receive an acquittance in full? Yet our almighty Lord, and eternal Judge, not only vouchsafes to offer these blessings, but invites us, entreats us, and, with the most tender importunity, solicits us, not to reject them." (JW, 657-658)

It is crucial to notice our Wesleyan evangelical heritage that the righteousness of God is first imputed to us, and then implanted in us. If the atonement in Christ had not been made for our sins, we must have been consumed by the divine justice. Thus the righteousness of God is thoroughly imputed to us and we are earnestly entreated by the Spirit of God to receive the gift of reconciliation. It is indeed free grace for all.

Furthermore, we believe free grace of God is also in all. That means the righteousness of God is also implanted in us by the power of the Holy Spirit. We are not merely patients/recipients of grace but agents of grace. We are called to be agents of healing and reconciling in the midst of the world un-reconciled, the world at enmity with God.

The final aim of reconciliation is New Creation, new heaven and earth. "Therefore, if anyone be in Christ, there is a new creation." (II Cor. 5:17) God and the human, the whole creation, heaven, earth, and all therein, are reconciled to each other in peace and appear in a new light.

As the envoy of "The Eighth Report of the International Commission for Dialogue between the Roman Catholic Church and the World Methodist Council" states, "God's reconciliation in Christ points us to the eschatological significance

of the reconciliation between (the two opposing sides). The death and resurrection of Jesus are, for Paul, eschatological events; through them the Time to Come enters our human time. ... As we become reconciled in Christ, so too we move towards the Age to Come created for us. Equally, God in Christ calls us forward towards the fulfillment of that new creation. ... God reconciled us to himself through Christ. Reconciliation replaces a relationship of hostility and hatred with one of peace."

God has reconciled the world to himself through Christ and has also given us the ministry of reconciliation. Therefore, we are ambassadors for Christ. Please turn to you neighbor and say "We are ambassadors for Christ!"

Let's become the agents of reconciliation!

Let me humbly share with you what I have experienced, felt, thought, and learnt in my involvement with ministry of peace and reconciliation in Korea for the last 18 years or so. As I reflect on it since 1988 when the National Council of Churches in Korea declared the historic declaration on peace and re-unification of Korea, I cannot but tremble with fear and wonder in the manifestation of great salvation of the Triune God.

While teaching at the seminary, I have actively participated in the ecumenical works for peace and reconciliation through the channel of the NCC in Korea. I was one of a few Korean theology professors who had constantly worked for the preparation for the NCCCK's Jubilee Year 1995 project. The project was going to celebrate the fiftieth anniversary of Korean National Liberation from Japan in 1945 as the Jubilee Year of overcoming the national division. It was not me alone who had anticipated with great expectation the coming of the Jubilee Year 1995.

The long expected year of 1995, however, was most farfetched from a dramatic year of the Jubilee. Instead of the sweet climax of peace, the bitter anticlimax brought by the prospect of another war waited for us. The military tension between North Korea and the U.S. increased in 1994 as North Korea rejected the International Atomic Energy Agency (IAEA)'s inspection of nuclear sites in North Korea. The suspicion of North Korean development of nuclear weapons provoked the U.S. to go ahead with a preemptive attack on North Korea. The U.S. was on the edge of war with North Korea.

Washington had beefed up its forces in the theater, installed Patriot missile batteries in the South, and was reviewing detailed war plans. The White House had even begun to consider the evacuation of American citizens. I had a privilege to hear from Dr. James T. Laney on how the providence of God helped us narrowly avert a catastrophic war on the Korean Peninsula.

According to the witness of the former U.S. ambassador to South Korea, it was about 5 minutes before President Bill Clinton and the National Security Council at the White House to decide to attack North Korea that the former President

Jimmy Carter made an emergency phone call to President Clinton. Mr. Carter was visiting Pyongyang to meet President of North Korea Kim Il-sung in order to mitigate between North Korea and the U.S. It was Ambassador Laney in Seoul who made Mr. Carter's visit to Pyongyang possible.

I find in Dr. James T. Laney, former U.S. missionary and ambassador to Korea, one of the finest examples for the agency of peace and reconciliation. A young U.S. soldier, Jim Laney, came to Korea in 1959 when Korean people was still living in the ruins of the war. He went back to the U.S. and came back to such a poor and tragic country Korea to become a missionary in 1960s. Once again he went back to the U.S. and served in various positions such as local pastor, theology professor, dean of seminary, and president of university. Then came his kairos to be a decisive agent for peace in 1994 when he was U.S. ambassador to South Korea. When the Korean Peninsula stood at the brink of another war, there was he, peacemaker of God. For more than a month Dr. Laney tirelessly persuaded President Clinton who was not enthusiastic about former President Carter's visit to Pyongyang. The plan of preemptive strike of the U.S. was stopped by Carter's emergency call from Pyongyang to Clinton in Washington.

Dr. Laney was more than ambassador of the strongest country. He was ambassador of Christ in the truest sense of the term. I am not the only person who believes that God had prepared such a great man of God and an authentic ambassador of Christ for reconciliation for the very moment of history. In his moving words on peace when he gave a speech at the NCCK's 75th Anniversary Lecture, he said, "The first thing that we must do to break the stalemate at the Cold War is to acknowledge the right of the other side to exist. Going beyond the Cold War means that the defeat of the other side is not the principal aim either passively by attrition or actively as in war."

Ministry for peace and reconciliation in Korea today is closely related to ministry of overcoming violence caused by the demonic division of North and South Korea. Korea was and is and will be the most dangerous place where the stalemate of the Cold War can turn into a horrible war, including a nuclear disaster, at any time. North Korea is one of a few countries most likely to involve the U.S. in a large scale war over the near term.

The only viable alternative for survival and peace in Korea today is to live and let live, that is to say, to inter-live not to inter-kill. As the former U.S. Defense Secretary William Perry said, "We have to deal with the North Korean Government not as we wish they would be, but as in fact they are." (Review of U.S. Policy toward North Korea to the Senate Foreign Relations Subcommittee on Oct. 12, 1999) Perry's report reflects a rare spirit of political realism not to inter-kill but to inter-live.

Both South Korea and the U.S. have wished for a decade of unprecedented natural disasters and complete economic shambles in North Korea that the North Korean regime would eventually collapse. The allies of the U.S. such as South Korea, Japan and the Philippines have to accept agreement that diminish their

sovereignty in the interest of regional security. But North Korea is not an ally of the U.S. Rather it is one of the most paranoid, isolated regimes on earth. One of the reasons why the North never really intended to give up its nuclear ambitions is because it views a nuclear program as its sovereign right. But we need to perceive in the depth of the North Korean psyche there is always fear.

The U.S. government's decision to include North Korea in the axis of evil and the U.S. new doctrine of preemptive defense not only set the bar for talks impossibly high but also made the North anxious. In contrast, former South Korean President Kim Dae Jung's "Sunshine Policy" of engaging the North has given North Korea a strong economic interest in avoiding a crisis. South Korea today is North Korea's largest publicly acknowledged supplier of aid and its second-largest trading partner.

The Sunshine Policy, however, has not been as successful as Kim Dae Jung and his immediate successor South Korean President Roh Moo Hyun would have liked. For the hardliners both in South Korea and in the U.S. it rewards the North's bad behavior. They claim that the Sunshine Policy made North Korea even hotter than ever as the recent missile launch clearly demonstrated.

I am not any policy maker. Nevertheless, as all of us can be the ambassadors of Christ for reconciliation, why not dare to envision a new policy concerning peace and reconciliation in Korea as well as in the rest of the world un-reconciled?

The Spirit of God In Christ Reconciling urges me, at this moment, to pronounce the "Early and Late Rain Policy." Let's listen to what prophet Joel proclaims:

"Be glad, O people of Zion,
rejoice in the Lord your God,
for he has given you
the autumn rains in righteousness.
He sends you abundant showers,
both autumn and spring rains, as before." (Joel 2: 23)

What we need most right now in both North and South and both North and the U.S. and Japan is to cool down anger burning with hellfire. If the Spirit of God makes our eyes wide open, we are able to see our world burning with the hellfire of inter-killing. The force of the Hell tempts and compels many people to project the most ideal on their gods, the most evil on their enemies. And in the midst of terror and the war on terror the multitude of innocent people, children, women and men are screaming toward the sky. O, God where are you now? Are you here in this hellfire? Please have pity on us and send your servants to dip the tip of their fingers in water and cool our tongues, because we are in agony in this fire.

God In Christ Reconciling is God In Christ Going down to Hell. (II Peter 3:19). As Jesus Christ came into the world of hellfire, he identified himself with the hellish world. If hell is here with Christ, Heaven of Christ is also here on earth with us today.

Do you know the Chinese character of the Spirit consists of three words meaning a shaman, or the person who dwells between heaven and earth, dancing and calling for rain? This is very interesting, isn't it? The spirit means the human being dancing between heaven and earth, calling for the rain. In Korea we have the early rain in the Spring which makes the seeds grow and the late rain in the Summer which is the showers of blessing for the flourishing plants.

Today as agents of reconciliation let's dance for the early and late rain for peace on the Korean Peninsula and peace on earth! If the Holy Spirit's showers of blessing comes down on us as well as on them, let's all together dance in the rain! Let's dance for the Spirit and in the Spirit. I would like to ask you to meditate a little bit on how Yuh Il, the heroine in the film "Welcome to Dongmakgol," dances in the rain.

I know some people are murmuring in their hearts, "How should we dance in the acid rain or in the nuclear rain?" Yes, that's why we are called by God to dance for the pure and healthy rain. And we are responsible for ecological stewardship for land, water, air – the entire web of life.

Some people still are not much persuaded to dance in the rain. And they rather keep and hide themselves under the umbrellas of nuclear weapons, the Missile Defense, etc. Let them worry about it. And let us become the early rain first so that they might join us later in the late rain.

Let's keep this in mind. We are the ambassadors of Heaven on earth, and of God in Christ. Jesus says, "I tell you the truth, anyone who will not receive the kingdom of God like a little child will never enter it." (Luke 18:17) Let's dwell in this very moment of our life. Just like a child. Neither regretting the past life nor delaying life to the future, let's be fully mindful in the Spirit. And let's prayerfully walk step by step together. Then we may walk on Heavenly earth being wet by the early Spring rain growing the seed of our happiness. Walking together, understanding and compassion will grow. Dancing together, the world will turn into Heaven on earth.

Let's dance for and in the rain! Dance across the divisions of all sorts. Across North and South Korea, across the red and the blue states in the U.S., across the rich and the poor, across Muslims, Jews and Christians, across nationalities, classes, sexes, races, and finally even species!

I love Jesus, I can't help it
I love Jesus, I can't help it
I'd rather have Jesus than
Anything in the world
I love Jesus, I can't help it

Reconciled at last!
Reconciled at last!
Thank God Almighty!
We are reconciled at last!

**Address as Delivered by
H. Eddie Fox
World Director of Evangelism
World Methodist Council
19th World Methodist Conference
Thursday, July 20, 2006 Seoul, Korea**

The Bells are Ringing!

We greet you in the name of Christ Jesus our Lord. Your Eminence, Presidium members and delegates to this Conference, I am deeply humbled to stand in this place, in Korea to say this word in behalf of World Methodist Evangelism and the call that we have. The journey of the Church here in Korea is the journey of the early church. Their history and their story is so similar for they are a church that has moved from martyrdom to mission. Less than 90 years ago many persons were martyred in the faith here in this country and out of that has risen one of the greatest movements of mission in the 20th century and as we enter into this 21st century. So we stand in awe with, and alongside, these brothers and sisters in Korea for we have had the privilege of working with them for more than 25 years through World Evangelism.

Only young people would attempt such a brazen act—in broad daylight, dressed in work cloths, they backed their red Lada onto the lot where the workers were renovating, if you could call it that—

The grounds were that of the beautiful stone building of the Methodist Church in Varna, Bulgaria. The Church had been formed with the leadership of Methodist Missionaries working out of Constantinople. In 1886 the Church had its own beautiful stone building with its tower housing a bell given as a gift from Methodists in Baltimore, reminding the people that they belonged to a World parish.

For more than 70 years the joyous sounds of the bell called and welcomed the people to worship...the church became the center of cultural and spiritual life. Each Sunday the bell called, “O come, come, come, come.”

But then, one Sunday, the congregation found the doors shut, the pulpit, benches, hymnals were thrown into the field and the people forbidden to come near the church. Later the church was converted into a theatre. The tower was demolished and the bell removed and placed in the dust.

And now in daylight, young men in their twenties
backed the Soviet made car onto the church ground
opened the boot or trunk,

lifted the bell, weighing over 550 pounds
put it into vehicle and with all the pieces, 8 of them, and
drove away, as if they had the authority to do so.

Had they been caught, they would have been “sanctionized” and more than likely imprisoned, for the secret police knew everything. These young men, thought, “It is only a matter of time, for surely the authorities know.” The three young men dug a hole and buried the bell in a secret garden.

The bell lay silent in its grave and the church is also forced underground. There is silence in the tomb...

At the last World Conference, Mariella from Bulgaria told of the church worshipping while underground—Bibles hidden deep within their house... windows shut and sometimes the people only singing by moving their lips together. There is silence.

BUT...EVIL NEVER HAS THE LAST WORD! And it will not be so for the DMZ either. The winds swept across this part of God’s world. The church building was reclaimed. In a gesture of good will the congregation offered the puppet theatre to the children of Varna, and in gratitude the government donated land for the building of a new church. Some in this room will remember being on the plot of land in a World Methodist Council meeting in 1992 and the breaking of the ground for a new Methodist Church in the center of the city. The people had claimed it on Christmas day 1990 in their prayers... They claimed it even before it was theirs. For ten long years the construction of the new church building continues—sometimes blocked, sometimes without money.

The dreams of a new church included a magnificent bell tower and so very early they opened the bell tomb and the bell was raised from its grave.

Yes, and when the bell tower is completed, before the sanctuary could even be finished, the bell is placed in the tower, 125 feet into the sky over the

Black sea... the highest point above the city. (Photo is shown of new church building on the video screen.)

In that tower was a place for a bell and, yes, they dug the bell from its tomb. And the bell came above ground. And here is the bell. (Photo of bell is shown)

The congregation decided that they would not ring the bell until the new church building is completed and consecrated to the Glory of God the Father, God the Son and God the Holy Spirit. For 10 years, from 1992 to 2002, sometimes stopped, sometimes building, sometimes out of money, sometime blocked, but in 2002 the entire building was finished except the inside. From a generous gift to evangelism was given and it happened. The Lord continued his blessing, the people gave of themselves and through World Evangelism a family made a huge sacrifice to finish

the building and sure enough on September. 29, 2002, the bell rang for the first time in 40 years.

THE BELL RANG AGAIN (Photo of Superintendent Bedros Altunian, Bishop Heinrich Bolleter and H. Eddie Fox ringing the bell is shown)

The Superintendent there is Bedros Altunian, and he was one of those young men, forty years before who had buried the bell in the secret garden, And today, here in this conference the son of Bedros, Samuel, who is a pastor in the Methodist Church in Bulgaria is a delegate to this conference. He is there in the balcony. (Samuel stands.) And the Bell Rings!

Can you hear the bell now ringing?

CREATION

The Bell rang at creation. The Bible says it was a formless void, darkness, silence. There is creation out of nothing. **AND THE BELLS RANG**
Created in the image of God, Imago dei, the bells declare that we, all people are children of the living God.

SIN

Disobedience enters, humanity thinks it can live without God; humanity tries to desperately hide from the call of God. But the ringing of the bell, the voice of God, the sound penetrates the garden. The result of disobedience is sin, result of sin is bondage and sin is a **DISGRACE**. But God does not give up on creation. This world does not belong to the Devil or evil! The bell will not be silenced!

The bell rings through the proclamation of the prophets and the witness of the people and through the singing of the Psalmists.

And then Bethlehem and the Bells ring. even the angels sing and the bells ring clearly: **GOOD NEWS OF GREAT JOY FOR ALL THE PEOPLE, INCLUDING THIS PENINSULA, TO YOU IS BORN THIS A DAY A SAVIOR...WHO IS THE MESSIAH, THE LORD.**

We sing it:

I heard the Bells on Christmas Day our old familiar carols play
Wild and sweet the words repeat
Peace on Earth, including this peninsula, and Good Will to All...

Evil and humanity seek to silence the bell on the day we call Good Friday. There is a silence and strange darkness and the Cross is lifted into the sky. The silence and the darkness of the Saturday—

That day when the world crashes

the 9/11 days

when the seas roar

the wind blows
the earth breaks
and the tsunamis come!

JC reminded us a few moments ago that the cross is raised on Calvary not to change God's mind about it. God is present in that cross to tell us how far God will go – that the bells will ring again.

BUT EASTER DAY....

“Then peals the bells more loud and deep
God is not dead, nor doth he sleep
The wrong shall fail, the right prevails
Peace on earth, good will to all!

And on Pentecost Day...the Spirit Rings the Bell

And last year on Pentecost. Some day this conference needs to meet in Nugalotha, Tonga. 2,000, 5,000 Methodist people stood in that national stadium singing, “Everybody Ought to Know,” and when the bell began to ring, everyone applauded.

Spirit rings the Bell for the whole World. Everyone heard the sound of the bell in their own language.

And the World needs to hear the bell!

Supt. Bedros told us about a bell in a church in Bulgaria...there was an inscription at the bell which gave very clear instructions:

“PLEASE RING THIS BELL —

This bell shall be rung...

When there is fire,

Flood

War

Earth quakes

Severe storms

Visit of Bishop

Or other similar DISASTERS!

Well, it is time to ring the bell. There is enough disaster going on in the world. The bell needs to ring at this conference and when we leave this place, for this moment is an urgent moment.

The World needs to hear THE BELL.

The MOMENT IS URGENT!

On Pentecost Day the Bell rang in a mission situation. It was an urgent moment! The church was born into a multicultural, multireligious world. The church in

Wesley's day was in a mission situation and today the church finds itself in a mission situation. The moment is urgent-
We are in a time of great spiritual warfare—a battle for the hearts and minds of people.

We live in a world of division, war, and a commitment to violence and the sword. It is not the Lord's desire nor intent that the walls separate us from our brothers and sisters... (Photo of Berlin Wall)

In your land or mind (Photo of Wall in Jerusalem)

There are walls between brothers, sisters and family. (Photo of DMZ, Korea)

There is a better way...and the way is Jesus!

God in Christ reconciling the world to Himself. Every peninsula, every place. We pray for righteousness and peace among brothers and sisters on every peninsula, every continent and the entire spaceship called earth.

And we the people called Methodist are challenged and called to ring the bell of healing, hope and salvation in this Urgent moment.

OUR MOVEMENT IS UNIQUE

Thirty-five years ago the World Methodist Council launched the ministry of World Evangelism. Listen to what this Council said at that conference:

“We believe that the Lord Jesus Christ's commission to His church to preach the gospel and to make disciples is the supreme business of the church. It is time for all the ‘people called Methodist’ to go on World Mission and evangelism TOGETHER!”

World Methodist Conference, Denver, Colorado, USA 1971

We believed that in 1971, do we believe that in 2006?

It is time for the people called Methodists to go on world mission and evangelism together.

It is time...tell your neighbor, **it is time!**

More than 3 decades ago, we declared that it is time and we began to move together...

And here I must salute and give thanks for one who led us for more than a decade, Sir Alan Walker (1911-2003, Photo of Sir Alan Walker) and who died at the age of 92 during this quinquennium. The bold thrust was launched in the Mission to the 80s in Suva, Fiji (Photo of Event in Fiji)

The first international Christian youth conference on evangelism was held in Truro England in 1980 (Photo of Conference in Gwenap Pit)

There are Bishops and other leaders who are here that were youth delegates to that Conference.

More than 6000 young people from 60 countries have committed themselves as witness, bell ringers thru these conferences:

St. Simons Island, GA (Photo)

And two during this quinquennium;

Newtown Abbey, Northern Ireland (Photo)

And ICYC VIII in Teresopolis, Brazil (Photo) this last year, under the Mountain called dedo de deus (the Finger of God)

The bells are ringing thru the multiplying of witnesses of Christ Jesus thru World Evangelism

Particularly in the Faith-Sharing development and training by clergy, lay and especially with young people all over the world.

Ten years ago in Rio Brazil the Faith-Sharing New Testament was launched and in this decade over ½ million published in 37 languages.

(Photo of Faith Sharing New Testament in many languages)

This resource has been used to encourage persons in this movement to gracefully share their faith.

To share Christian faith means spreading the good news of the gospel by **word, deed and sign** through the power of the Holy Spirit.

World Methodist Evangelism from its beginning is committed to wholistic evangelism.

EvangeMed celebrates 10 years at this conference (Photo)

And lay pastors ride EvangeBicys across Cuba sharing by word, deed and especially signs of the Holy Spirit. (Photo)

And children receive warm meals, tutoring of minds and stories of faith for the heart thru EvangeBread in Bulgaria. (Photo)

BELLS RING through witnessing. WORD, DEED AND SIGN.

One of the most important commitments in this ministry is the training of leaders...

(Photo) TWENTY FIVE YEARS AGO this Conference launched the unique World Methodist Evangelism Institute a ministry of Candler School of Theology, Emory University and World Evangelism, the World Methodist Council.

(Photo of Summit in Cuba) During these 5 years we have launched a series of Leadership Conferences around the world under the theme

“That World May Know Jesus Christ!” Hundreds of persons have been trained, encouraged and energized to multiply witnesses, the bell ringers.

(Photo of Wesley speaking to Order of the Flame) And 10 years ago World Evangelism made a major commitment to raise up a new generation of leaders who are committed “to doing the work of an Evangelist and carrying out their ministry fully.”(Photo, Order of the Flame in East Africa)

There are 800 members The Order of the Flame in North America, West Africa and East Africa.

The people called Methodist are one people all over the world and they are standing together through Connecting Congregations on every continent. (Photo, Connecting Congregation, Africa)

Salvation is being experienced on each end of the connection

(Photo, Connecting Congregation, Estonia)

The bells are ringing, and God knows that the bells must ring!

OUR MISSION IS UNITED

Listen to this World Methodist Conference two decades ago in Nairobi:

What is needed is a clear, fresh and vital vision of the saving TRUTH which is Jesus Christ who transforms human life And gives meaning and hope to human existence.

World Methodist Conference, Nairobi, Kenya, 1986

From the beginning and continuing to this day, our mission is united!

We are compelled by our convictions and our passion that

“Everybody ought to know who Jesus is!”

This is the heart of the matter. Unless we hold fast to the core values of our movement, there will be no World Methodist Communion!

IF THERE IS NO CENTER, THERE IS NO CIRCUMFERENCE.

Listen to the giants:

Donald English: Jesus Christ is the clue to the whole created order.

E. Stanley Jones: Without Christ, nothing, with Christ everything.

D. T. Niles: He is the way to life, the truth to live by and life itself.

James Laney at World Methodist Conference in Singapore: Christ is

Lord, and this means that business is not as usual.

Christ Jesus is not one stone among many, he is the cornerstone.

(Photo of building new church in Bulgaria)

Jesus himself claimed the scripture:

“The stone that the builders rejected has become the Cornerstone...this is the Lord’s doing.”

And it is interesting to note that the scripture is followed in Psalms with the praise:

“This is the day the Lord has made, let us rejoice and be glad in it.
(Psalm 118: 22-24)

The Apostles, Simon Peter and John, declared only days after Pentecost:

“This Jesus is the stone that was rejected by you has become the Cornerstone. There is salvation in no one else, for there is no other

Name under heaven given among mortals by which we must be saved.”
(Acts 4:11-12)

Mehmet, a builder and a believer in Christ, said to me

“The Cornerstone is the key stone; it has everything to do with the beginning and the end.”

Christ Jesus is the Alpha and the Omega! This is the heart of our mission—for our unity is in Christ.

God in Christ... Our passion and energy is committed that the world may know Jesus Christ.

Listen to it from the Gospel According to the Apostle John:

“The word became flesh and lived among us, and we have seen his glory, the glory as of a father’s only son, full of grace and truth...From his fullness we have all received, grace upon grace...grace and truth came through Jesus Christ.”

(John 1: 14, 16, 17b)

Here the clear, strong words from the Apostle John, Grace **and truth** came through Jesus Christ.

Always they are together, grace and truth. Grace matters and truth matters. We are to hold fast to the sound teaching, doctrine with which we first set out as a Methodist movement.

Some parts of our movement suffer from TRUTH DECAY.

Listen to the claim of Jesus: “I am the way, the truth and the life.”

We are called to step forward to bear witness to this one who is life itself... We are called to be bell ringers of the gospel.

And when the day comes, “When they ring those golden bells for you and me...and you can be sure that those bells will ring we can hear the Lord say, “Well done.”

Last year during the officers meeting of the World Methodist Council we visited a church in Lexington KY on a Friday evening for worship...it was a service of praise and hallelujah—every one in the church is a recovering addict, including the pastor...it was a time of joy, prayer, celebration witness. That evening there were those who were ready to be baptized...and most wanted to be immersed...and they had a plastic bath tub on one side of the platform for the baptism.

The Pastor asked the questions:

Do you believe in God? I believe in God the father almighty, maker of heaven and earth.”

Do you believe in Jesus Christ? I believe in Jesus Christ his only son our Lord, who was conceived by the Holy Spirit, born of the Virgin Mary.

Do you repent of your sin? I do by the grace of the Lord Jesus Christ
Do you desire to be baptized in this faith?
And one strong woman shouted: **ABSOLUTELY!**
She knew that Christ Jesus and Christ Alone is her hope, salvation and healing...

In 1991, I told a story for the very first time at the World Methodist Conference in Singapore. Since then it has been published and told in languages all over the world, in the past 4 weeks I was asked again for the details of the story. Therefore, 15 years later after the first time telling the story, I am compelled to tell it again at this conference in Seoul.

In 1990, we visited our church in Czechoslovakia. I knew something of their story, and you know it as well. persecution and oppression under a repressive regime. The authorities, thought that if they went inside for one generation and the church would be finished. They had bells but could not ring them. They could not even have a sign to say to persons outside this is a church. **But evil never has the last word.** On Nov. 17, 1989, the poet who became their President said, “enough is enough,” and they decided on Nov. 27 they would walk out of their houses, factories, schools and stand silently under the open sky. The church bells would ring. Can you imagine it—bells that had not rung for 40 years began to ring. I can imagine that pigeons, Methodist pigeons that had not moved for 40 years began to feel the bells moving. That day our pastor’s precious wife, Mrs. Schneberger said to her husband, “We need a sign.”

They never had a sign before, and in our visit a couple years ago, she showed the window from which they dropped the sign and it unfurled down the front of the church building. Their first sign with these words:

“THE LAMB WINS!”

Behold the lamb of God- THE BELLS RING!

The kingdoms of this world become his kingdom and he shall reign forever.

It is time to ring the bell...

The Bell rings and evil will not silence it...no tomb can hold it; no grave can contain it...

We are called to be bell Ringers. Many of us know the song: If I had a hammer, I’d hammer in the morning. Well there is a second verse:

If I had a bell

I’d ring it in the morning.

I’d ring it in the evening.

All over this land.

I’d ring out danger.

I’d ring out a warning.

I’d ring out love between by brother and my sisters.

All over this **World.**

Well, we have a bell! And the name is Christ Jesus.

In a few moments, there are persons who have a bell for your name tag...a sign to remind you that you have a bell, and we are called to be bell ringers...

Do you believe the bell rings? **Absolutely.**

Will you be a bell ringer? Absolutely!

In Korea? Absolutely!

Asia, Africa? Absolutely!

Well here is the bell (photo of Varna Bell)

And all over this hall regional secretaries and others will give you a sign of the bell...

Receive your bell, be a bell ringer!

Place the bell on your name tag as a sign

From the majestic mountains to the deepest valley

On land and sea..

From Seoul to the world

...we have a bell and we will ring it FROM BULGARIA TO
TONGA...

The bell rings at last

The bell rings at last

THANK GOD ALMIGHTY

THE BELL RINGS AT LAST

AND LET THE BELLS RING...hear the bells now ringing

(Video of Bells in Varna and Kingdom of Tonga, fill the auditorium with the sound of the ringing of the bells as bells are distributed to delegates with great celebration, amen's and applause.)

Listen to the Groans ... Reconciliation among the Nations

by Trevor A. Hudson

Sisters, brothers, I greet you in the name of Jesus, the crucified one, the one who is risen from the dead, who has ascended to the Father, and who together with the Father is present throughout the universe in the Holy Spirit. It is an overwhelming privilege to be with you today and to be sharing with you from the scriptures. I come to you not as a biblical scholar or as anyone who holds high office, but simply as a local pastor who spends every Sunday sharing the scriptures with a local congregation. Our theme for today is “Reconciliation Among the Nations” and I need to say that that is really a tall order for a local pastor to explore but I’d like to share with you a piece of scripture. It is one of my favorites. And then for the next fourteen minutes or so, I’d like to unpack the scripture with you today and our prayer is that somehow through the scripture will give to us as a conference some examples and some metaphors that will guide us on our journey toward reconciliation. So come with me if you will if you have a bible, and I hope you do. I’m going to read Paul’s letter, it is one of my favorite scriptures Romans 8:22-27. Paul writes these words, “We know the whole creation has been groaning as in the pains of childbirth right up to this present time.”

Not only so, but we ourselves who have the first fruits of the spirit groan inwardly as we wait eagerly for our adoption as sons and daughters the redemption of our bodies. For in this hope, we were saved. But hope that is seen is no hope at all. Who hopes for what he or she already has? But if we hope for what we do not yet have, we wait for it patiently. In the same way, the spirit helps us in our weakness. We do not know what we ought to pray for but the Spirit himself intercedes for us with groans that words cannot express. And he who searches our hearts knows the mind of the spirit because the Spirit intercedes for the saints in accordance with God’s will. And so we thank God for God’s word as it comes to us now in Romans 8. Amen.

I came across a delightful story the other day about Dr. Albert Einstein. Evidently he was traveling one time on a train across North America when the conductor came down the aisle asking for his ticket. And when he came to Dr. Einstein, Dr. Einstein looked all over but couldn’t find his ticket. And so the conductor said to the great man, “Don’t worry, Sir, I will come back in a few moments and maybe you will have found it.” Twenty minutes later the conductor came back only to find Dr. Einstein on all fours crawling around the floor of the train. His briefcase was open, all the contents of the briefcase were scattered across the seats, his pockets had been emptied, and obviously he will still looking for his ticket. Suddenly the conductor recognized who he was and he said, “It’s you, sir, the great man, Dr. Einstein. I trust you. You don’t have to find your ticket!” And Dr. Einstein said, “Young man, this is not a matter of trust. I have to find my ticket

otherwise I have no idea where I'm going or what stop I need to get off on." Now I like that story. For me that story serves a little as a parable for us as a conference. We have left the station, we are on the train, we are heading toward the strange country of reconciliation, and all I want to do friends, this morning, is ask you one question. I want to ask you whether you've got the ticket! It is so easy when we travel on the train toward the land of reconciliation. It is so easy for us to lose our way. It is so easy for us to forget what stop we need to get off at. And so, this morning based on our bible study based on Romans 8:22-27—just one question. Have you got your ticket? You may ask me, you may say, "Trevor, you are speaking in riddles. What do you mean by ticket? What is the ticket I need to have? What is the ticket for this reconciliation with God and each other and particularly reconciliation among the nations?" And I would to describe the ticket very simply. My image comes from Romans: 8. I want to suggest the ticket for the journey is listening and responding to the groans—listening and responding to the groans. Did you notice in this passage, there is a trinity of groans. Now I want you friends immediately to notice where this passage falls. I want you to notice the immediate context of this passage, Romans 8:22-27. It falls between two great personal statements of faith. In Romans 8:1, Paul says there is no condemnation, this is the favorite text of all evangelicals, there is no condemnation to those who are in Christ Jesus. And you will notice that the Chapter ends, verse 39 with another ringing affirmation of personal faith which is a favorite of all universalists. There is nothing in all of creation that can ever separate us from God's love in Jesus Christ. Now please will you notice that the road, the journey from verse 1 through verse 39, runs through this passage. There is no shortcut. This passage cannot be bypassed. This passage is not optional. We've got to journey through the groans. Otherwise, these great personal statements of faith become empty and clichéd. So come with me into the passage and let's begin to listen to the groans.

Notice firstly, verse 22. Paul writes these words. He says, "We know that the whole creation has been groaning as in the pains of childbirth right up to this present moment." Notice carefully what Paul is doing. Notice here that as he describes our world he moves beyond the simplistic secular political ways of analyzing our world. He doesn't do it. He doesn't speak here about good and bad, rich and poor, oppressed and oppressor. He doesn't do that. In describing the world, he gives us a striking image. It is the image of a woman groaning in labor. Paul wants us to know that this is the kind of world we live in. We live in a world caught up in the groans of labor. It groans for that new creation which God longs for this whole universe that groans for this new world where the wolf will lie down with the lamb, where cow and bear will feed together, and where the child will play with the cobra. In a nutshell, the world groans for reconciliation, groans for reconciliation. Have you got the ticket? We dare not preach or teach or make resolutions or evangelize until we have listened to the groans. Our past century has witnessed unprecedented violence which makes a mockery of the language of reconciliation. After Auschwitz, Hiroshima, Cambodia, Rwanda, Vietnam, Iraq, 4 million people killed in the Congo since 1999, what can we say? In the words of a wonderful book written about preaching, "We come to the end of words." All

we can do is listen to the groan. Tragically we grow up in churches and congregations that turn our backs on the world and on the groans. I remember I never went to church for 16 years. My first 16 years of my life I never went to church at all. I got converted through a friendship with a young man named Phillip. And he led me to Jesus and I started to worship at the local Methodist church and I remember the first songs I used to sing—how they would encourage me to forget the groans, the cross before me, the world behind me. That is heresy. The cross is in the world. This world is not my home, I'm just passing through. This is the only world God has got and God has beautiful purposes for it. Turn your eyes upon Jesus, look full into his wonderful face and all the things of this world will grow strangely dim. That's heresy. Jesus is the light of the world. Everything grows clearer. God has a love for the world, "for God so loved the world." The world is God's first fiancé. God's loving embrace encircles the globe. It reaches out to every human being, whether Christian or Muslim or Buddhist or New Ager or Atheist. It encircles every mountain and river and stream. It embraces every aspect of what it means to be human—every aspect. There are no private salvation deals. It's never just Jesus and me. When Jesus comes into my life, he brings his world with him. And we need to listen to the groans. Have you got your ticket? Have you got your ticket?

Notice secondly, we also groan. Verse 23: "not only so, but we ourselves the church. We ourselves who have the first fruits of the spirit, we groan inwardly as we wait eagerly for our adoption as sons and daughters for the redemption of our bodies." Notice what Paul is doing here. Notice how he holds the tension in which the church lives. On the one hand, we've got the first fruits of the spirit and there is joy in that—God is not gloomy. This is our joy. The Spirit is at work within us. We know the joy of being called God's beloved. We know the joy of going to the cross and having our sins washed away. We know the joy of being bonded together in a family that transcends tribe and nation and tongue. We know the joy of being caught up in an indestructible life that has an eternal purpose in God's great universe. We are already part of God's new world, new creation. We celebrated every time we break the bread and drink the cup. But we also groan.

In 1978 I had the wonderful privilege of working six weeks in Washington in the inner city with a small little church called the Church of the Savior. It has got about 80 members. It has a wonderful pastor, he's a southern Baptist, and you will forgive him for that. His name is Gordon Cosby. Gordon is a veteran of the Spirit. He became a mentor for me. I remember having some coffee just before going back to South Africa. I said to him, and I've only asked about four or five people this question in my life, I said, "Gordon have you got a word for me, have you got a word?" He gave me a word. He said, "Trevor, when you go back to South Africa, every time you preach and teach and serve your people, never forget that every person sits next to their own pool of tears." We groan inwardly. We carry here today, here today, we carry not only the groan of our personal wounds, we here today carry the groans of our nations. Have you got the ticket? Can we hear the groans—the pain of our divided world is present in this sanctuary now. And

this is what the church is called to do. The church is the place where the world's pain can be focused and concentrated and held in God's presence and maybe even healed. Have you got the ticket? Can we hear each other's groans?

Let me make a confession. My friends from South Africa know that I am not a great conference animal. Over the years I have run miles from conferences. There is something that sometimes worries me. I know that sometimes there is great music, great preaching, great testament. And I sometimes wonder, what has this got to do with the groans? And maybe this conference can be different—If we pick up the ticket. If we can just engage, listen, hear each other it can happen easily. It happens in a conversation. Desmond Tutu, one of the greatest figures of reconciliation out of our own country, speaks of a defining moment in his own spiritual journey. One little moment, a little girl in a resettlement camp outside King Williamstown in the 1970's and he asked this little girl, "Do you get hungry?" She said, "Yes." He asked her, "What do you do when you get hungry?" She said, "I borrow food." He asked, "What happens when you can't borrow food?" She says, "When I'm hungry then I drink water." And in that moment he heard the groan of one child and of every child. Can we hear the groans? It can happen over breakfast as we travel on the bus. It happened for me coming to this conference at the Hong Kong airport. I sat there waiting for my plane and I saw a beautiful lady across the way. I don't usually smile at beautiful ladies at airports. But she looked like a Methodist. And so I smiled at her and she smiled back. I said, "hello", she said, "hello." She said, "Are you going to the conference." I said, "I'm going to the conference." She said, "My name is Edith and I come from Manila, Philippines." I've never been to the Philippines. And slowly as we chatted in an airport lounge, I heard in the life of one woman the groan of a nation—the economic pain of a nation that sends its young people to sell their bodies and souls in Babylon all around the world. And then she pointed out to me at that very moment a hundred young Philipinos walking towards the plane to go and sell their body in another country because of no work in their own. And in that moment I hear the groan and I could speak about my life and my country and maybe in that moment maybe just a little, little flame of reconciliation amongst the nations. Have you got the ticket? Have you got the ticket?

There is one more groan. It is the deepest groan of all. Within the groaning of the world, within the groaning of the church, there is the groan of God. Verse 26, in the same way the spirit helps us in our weakness, we do not know what we ought to pray for, but the Spirit himself intercedes for us with groans that words cannot express."

Two thoughts before I end. Our picture of God is so important. It determines everything, everything. Our picture of God determines how we relate to each other, how we relate to our world. You see, does this make sense? Our picture of God, our theology, it rubs off on us. We become like the God we worship. Sometimes I think of the international leaders and I look at their lives and I wonder, who is the God they worship? You see, George Bush has a certain picture of God,

Saddam Hussein has a picture of God, Nelson Mandela has a picture of God. And it rubs off on them. The great British theologian, William Temple, once said that when our picture of God is false, the more religious we get, the worse it will become and it would be better if we were atheists.

Paul introduces us to a God who groans. Bette Midler sings “from a distance, God is watching us.” Nice song, bad theology. God comes and shares our life and groans. Jesus, the perfect image of God, weeps with Mary and Martha. This is what God is like. Jesus cries out, “My God, my God, why have you forsaken me,” revealing the God who enters our god-forsakenness and groans with us. This is the God we worship and when this becomes the God we worship, everything changes because our deepest longing now is to relieve the pain of God as God suffers for God’s people. We relieve God’s pain. Dietrich Bonhoeffer, wonderful German theologian, once asked a question, “Can we stand with God in God’s hour of grieving?” This is God’s hour of grieving.

Can I say one more thing? Notice with me that this groan. . . listen. . . have you got the ticket? It’s a groan of intercession. It’s a groan of intercession. You see, sometimes, does this make sense, when we open ourselves to the world, we get overwhelmed. It is too much pain, too much suffering. We feel inadequate, we feel weak, we don’t know how to pray. But the good news is that God the Spirit is in our groaning, calling out to God the creator, praying a prayer that resonates with the heart of Jesus. The spirit groans. Friends, I’ve got good news for you. I know you’ve never heard a good news sermon about prayer but let me give you one in one sentence. You are never prayerless. There is a prayer meeting going on in your heart right now. There is a prayer meeting going on 24/7 right at the heart of this conference, right now. And it’s God the Spirit who is praying. Can you listen to the groan . . . listen to the prayer? We don’t have to become mystics. We know what the prayer is. The Spirit does nothing on his own authority. He only does what he sees Jesus doing and praying and we know what Jesus is praying for. Jesus is praying for the kingdom to come. Jesus is praying for God’s will to be done. Jesus is praying for heaven to come to earth, not for us to go to heaven. Jesus is praying for the mending of our broken world. Jesus is praying for the reconciliation of everything in Christ. Can we hear the prayer?

Let me end. The good news according to Paul, as we heard yesterday, is that something has happened in Jesus Christ. Something has happened. Something that this world has never seen or witnessed before—something new, something unrepeatable, something decisive. God was in Christ reconciling the world to himself. New creation has been released. The morning of the new dawn has come. The sun is rising. The invitation now for us, you and I, is to implement that gospel, that cosmic gospel wherever we are. But first, you need to find the ticket. God bless you friends.

Reconciliation Among The Nations

Bishop Robert Solomon

Introduction

1. We live in a time of great conflicts in our sad and fractured world. The daily diet of international news comes thick with the taste of wars, armed conflicts, civil wars, terrorism, increasingly sophisticated killing machines, and unresolved chronic international and civil conflicts and violence.
2. One can find many reasons for this endless round of conflicts. There is, for instance, perceived historical grievances. The sordid history of violence done between warring parties can go deep into history. Where do we stop and where do we start? Many conflicts are also over limited resources. It has been pointed out that water may become a major issue, and that many wars in the future will be fought over the increasingly limited but precious resource of water. In his book, *When Powers Fall, Reconciliation in the Healing of Nations*, Walter Wink argues that much of the international trouble we suffer today arises from an evil ethic of domination where wealth and might become tools of domination. He laments that “the churches of the world have never yet decided that domination is wrong”.¹
3. It is clear that we don’t want to live in a world of wars and armed conflict. We want to live in a peaceful world where we and our children, and our children’s children can thrive in peace and prosperity. For this to happen, there is a great need for international healing. The theme for this conference brings the focus on reconciliation, a much needed reality we all need to experience.
4. This talk will examine the need for reconciliation between nations. I propose to examine three aspects. Firstly, I would like to examine the notion of nations. How does the idea of nations and the experience of nationalism contribute to world peace or conflict? How can we better understand the challenge that we face? Secondly, how should we understand reconciliation from a biblical and theological perspective? And thirdly, what role does the Church and we as Christians have in all of this?

Exploring nationhood

1. Nation – What do we mean when we use the word “nation”?
2. There are 192 nations in the world. They vary in size, both in terms of land size and population figures. There are a diversity of nations, some well-managed, yet others approaching the state of “failed states”. Each nation has its own unique history.

3. How were nations formed?
4. This is an important question that helps us to understand the origins of many current international conflicts. Many nations were formed as ethnic entities. In these they were largely homogenous. Some nations are still like that, eg. Japan, Korea, Russia. Others were the result of what was left behind by colonial powers. In several of these cases, nations were carved up by colonial powers and national entities left behind that were poisoned by stubborn and lingering conflicts.
5. In their study of the history of borders and borderlands, Michiel Baud and Willem Van Schendel explore the many issues related to borders and borderlands.² Colonial powers often left behind artificial or unresolved templates, resulting in major problems. The case of India and Pakistan is an interesting example they highlight.
6. A British lawyer, who had never been to India before, was brought in to draw the maps of partition. He was quickly whisked back home after he had completed his impossible task.³

At the threshold of giving its treasured possession, India, its independence, the British empire rejected ideas offered by Indian leaders. Lord Mountbatten, the Viceroy, rejected as impractical the calls from Indian leaders including Gandhi to establish a confederacy. Instead he appointed a Boundary Commission to demarcate boundaries between what was to become two new nations. He won agreement from Muhammad Ali Jinnah and Jawaharlal Nehru (the Congress leader) on Sir Cyril Radcliffe, a distinguished British barrister, as the chairman of the Commission. Sadly Radcliffe had never set foot on India before; he had never traveled east before. He was tasked to partition the Indian subcontinent in an impossible six weeks.

Only after arriving in India did Radcliffe learn from Mountbatten that he had thirty six days to draw boundaries that would run through the Punjab and Bengal, affecting and dividing Hindu-Muslim-Sikh communities that were rooted in centuries of history. For the impossible task, Radcliffe was given a pile of maps, figures from a 1943 census, and the help of four judges, two each from the Hindu and Muslim communities. As Radcliffe's private secretary Christopher Beaumont later recalled, the judges were not much help as they took communal lines, and so poor Radcliffe was very much on his own, with very few clues as to how to do his impossible job.

Radcliffe ended his top-secret work on August 13, two days before India's freedom was proclaimed at midnight. On the morning after independence, the Boundary Commission's borders were made known, and the celebration gave way to bloodshed. "In and around Amritsar bands of armed Sikhs killed every Muslim they could find, while in and around Lahore, Muslim gangs— many

of them ‘police’—sharpened their knives and emptied their guns at Hindus and Sikhs. Entire trainloads of refugees were gutted and turned into rolling coffins, funeral pyres on wheels, food for bloated vultures who darkened the skies over the Punjab.” Partition uprooted more than 10 million people, and it is estimated that between 200,000 to at least 1 million were massacred.

In 1966, W. H. Auden wrote a twenty-six line poem, “Partition,” that was a judgment on both Viscount Radcliffe (which he became in 1962) and the hasty and faulty surgical statecraft he exemplified. A part of the poem reads:

Unbiased at least he was when he arrived on his mission,
Having never set eyes on this land he was called to partition
Between two peoples fanatically at odds,
With their different diets and incompatible gods...
Shut up in a lonely mansion, with police night and day
Patrolling the gardens to keep assassins away,
He got down to work, to the task of settling the fate
Of millions. The maps at his disposal were out of date
And the Census Returns almost certainly incorrect,
But there was no time to check them, no time to inspect
Contested areas. The weather was frightfully hot,
And a bout of dysentery kept him constantly on the trot,
But in seven weeks it was done, the frontiers decided,
A continent for better or worse divided

7. Southeast Asia is an interesting case in point. If we look at what is called the “Golden triangle” at the heart of Indo-China we will find various tribal groups straddling different nations. How did this come about? How did an ethnic group come to be part of several nations? Given that there is often a long history of conflicts and changing borders, and the emergence of border cultures, the question still remains. How were ethnic communities separated by artificial and illogical boundaries? Burma or Myanmar has an interesting history – including a significant period of colonial domination. The country has never really been able to control its borderlands inhabited by various minority ethnic groups, whose allegiance may not reflect international borders. Ethnic groups often straddle several countries over their borderlands. Also, due to intermingling, creole or new syncretic/mixed ethnic identities and cultures tend to also develop in borderlands.
8. What really, then is a nation? How do citizens conceive of their nations? How do they perceive their own national identities? The idea of the nation as an imagined community has been proposed by Benedict Anderson in his, *Imagined Communities: Reflections on the Origins and Spread of Nationalism*.⁴ Anderson points out that nations are really imagined by its citizens since no one knows everyone in his or her nation. Our conceptions

of our nations are products largely of our imagination. If true, the question is “Who controls this imagination?” What factors shape this imagination? Anderson has shown the power of print capitalism as a significant shaper of this communal imagination. Now, however, there are even more powerful media that shape people’s imagination of their nations and their nationality. It can be argued that this can often be unhelpful when the imagination leads to a glorified nationalism at the expense of painting other nations in a negative and demonized way. This can often contribute to or exacerbate international conflicts and violence.

9. Can we do away with nations? Will that help in reducing international conflicts? In the light of relentless globalization, will nations survive? Kenichi Ohmae, a well-known Japanese thinker and management guru, has written a book, *The End of the Nation State*, where he argues that nation states will decline to be replaced by regional economic entities.⁵ In his book, *The Next Global Stage*, he further argues that the nation states’ fixation on borders is outdated in today’s borderless and transnational realities.⁶ Whether Ohmae’s predictions will come true, only time will tell. Could it be that our children will become serial citizens of many nations? There is already emerging evidence for this. What, then, will be the future of nations and nationalism? Would the decline of nations as strongly expressed entities help in reducing international conflicts? Or would the conflicts and violence simply find new platforms and structures to express themselves in, human nature remaining the same?

We now need to briefly examine a biblical and theological framework to help us think about reconciliation.

Exploring Reconciliation

1. Reconciliation, as the Bible describes it, must be seen in relational terms. It has to do with the restoration of relationship.
2. For restoration to take place, there must be both repentance and forgiveness to complete the equation. One without the other will not result in true reconciliation. We find this exemplified in the relationship between God and human beings. In our Wesleyan understanding, we believe that God had forgiven everyone through the death of Christ on the cross. But not everyone is reconciled with God, because not everyone has repented of their sins. Therefore, we must see both the presence of forgiveness and repentance as essential to an experience of reconciliation.
3. This reconciliation is the result of divine grace and human response to this grace. Paul tells us in Ephesians 2 that such reconciliation is achieved through Christ. Paul speaks of the reconciliation experienced in our relationship with

God. “But now in Christ Jesus you who once were away have been brought near through the blood of Christ.” (Eph. 2:13). The blood of Christ not only reconciles us with God but also with one another. Hence Paul writes, “For he himself is our peace, who has made the two one and who has destroyed the barrier, the dividing wall of hostility.” (Eph. 2:14). It is in this light that South African theologian Klaus Nurnberger has noted that we are called to be bridge crossers rather than bridge builders. For, he writes, “The Bridge is already there, our Lord, who in His own Body or flesh and blood has broken down the enmity which stood like a dividing wall between us. He is the bridge over which we cross to each other, again and again.”⁷

4. We must thus note, for true reconciliation to take place God must be in the picture. Reconciliation is the fruit of divine grace. Reconciliation also has vertical and horizontal dimensions. It also has to have both repentance and forgiveness for justice and mercy to be practiced. Without such fuller expressions of reconciliation, our human attempts to create or manage reconciliation will fail. Applied to nations, many a peace process is often “orphaned” because of the lack of the spiritual dimension and a deeper framework for reconciliation. In many instances, what we see is a temporary truce, without the richness of reconciliation. People become frustrated with the absence of stable peace and no real solution in sight. At the heart of the problem is a failure to understand that true reconciliation comes more as the result of a spirituality rather than a strategy, as Roman Catholic theologian Robert J. Schreiter has shown. In comparing human and divine forgiveness, Schreiter offers a valuable insight. Social reconciliation follows a certain logic. Repentance must take place first, then forgiveness, and then reconciliation occurs. We can resonate with this. But Schreiter observes that God has shown a different reality. The order is reversed. Reconciliation which is the work of God, precedes forgiveness, which then leads to repentance.⁸ This sounds as if it is impossible. How can the victims forgive before the oppressors repent? But this is the strange and radical way of God.

Basic Thoughts for Peacemaking

1. We must be convinced that God is interested in all forms of reconciliation, including reconciliation between nations. The Gospel of Christ is essentially about reconciliation. It is therefore little wonder that the ministry of the Church is described as the ministry of reconciliation by Paul (2 Cor. 5:17-18).
2. Reconciliation, therefore, is at the heart of the Gospel. Wesleyan theology is organized around the primary paradigm of salvation. It is therefore important that when we talk about reconciliation between nations, we should also understand this from the perspective of salvation - nothing less than that. God is saving us from sin so that we live with His freedom. He wants to heal us,

bringing holiness and wholeness into our lives. The reconciliation between nations must be understood in this light.

3. In our attempts to seek reconciliation between nations, we must recognize that nations are penultimate realities. The prophet Daniel described in his prophecy a vision of unfolding history. The Babylonian king Nebuchadnezzar saw a vision of succeeding empires (Dan. 2): a large statue with a head of gold, chest and arms of silver, belly and thighs of bronze, and legs of iron with clay feet. Each part of the body in this vision represented an empire. Daniel also had a vision of these empires; it was similar to Nebuchadnezzar's vision except that it showed the beastly nature of these empires - the 4 beasts: like a lion with eagles' wings, like a bear with 3 ribs in its mouth; like a leopard with 4 wings; and a terrifying 4th beast with iron teeth and 10 horns (Dan. 7). While the king's vision was in terms of the glory of nations, though the glory was declining, the prophet's vision saw the beastly side of nations, something we must never forget. Neither must we forget that empires and nations will roll in one after another and will pass away. They are penultimate realities.
4. Likewise the prophet Isaiah saw the throne in heaven when the earthly throne became empty (Is. 6:1). He saw the difference between the passing kingdoms on earth and the eternal kingdom of heaven, the difference between the thrones that become empty and have to be filled, and the throne in heaven that is always occupied. Here again, we see the transience of nations when compared to the heavenly kingdom. We bring ourselves much trouble when we make nations ultimate realities. Then we see the ugliness of nationalism and the birth of conflict and war.
5. Nations often have lots of baggages. Sin is also often at the core of international relationships. People think of national interests. But what is national interest? It is often a collective form of self-interest. National interests include resources such as land, water, and oil, and issues such as security. But national interests often reflect the self-centredness of human beings.
6. The history of the human race is strongly flavoured with the bitter taste of war and conflict. Nations have been fighting one another for all kinds of reasons, whether it is arrogant nationalism, or national greed, or over resources. The picture is not a good one. International behaviour and history is often peppered by mutual cruelty and hatred.

“The worldly man treats certain people kindly because he ‘likes’ them: the Christian, trying to treat every one kindly, finds himself liking more and more people as he goes on — including people he could not even have imagined himself liking at the beginning. This same spiritual law works terribly in the opposite direction..... The more cruel you are, the more you will hate; and the

more you hate, the more cruel you will become — and so on in a vicious circle forever.”

(C.S. Lewis⁹)

There are many examples of vicious cycles of mindless international violence. A river of blood runs through human history and it is still flowing. What a waste of life! And what wasted opportunities to make life better for all of us.

As Marian Anderson has said, we lose a lot of time hating people.

7. One of the unhelpful mechanisms of international conflict is how we are trained and conditioned to think. We tend to idealise our own nations and demonise others. This goes on in every nation. This is the same psychological ploy we use in interpersonal relationships. But it leads to conflict and hatred, or indifference. And it is not good.
8. In his interesting book, *Faces of the Enemy*, Sam Keen discusses the propaganda material used in wartime.¹⁰ He demonstrates how this process of idealizing ourselves and demonizing others work. We must surely be aware of this danger and find ways of reversing such tendencies.

International Reconciliation: What the Church Can Do

1. The Church is an international and global body.
2. WMC is a global body as this gathering shows. We have an interesting case study from our history, from the early days of Methodism. During the American Revolution – how did American Methodists and British Methodists relate with one another?
 - a. The American Revolutionary War (1775-1783) that ended with the Treaty of Paris in 1783, recognizing the independence of the USA, was a particular challenge to the Methodist movement that had communities on both sides of the war.
 - b. John Wesley was against the revolutionary war and wrote a pamphlet entitled *A Calm Address to Our American Colonies*¹¹ in September 1775, urging American Methodists to keep out of efforts to overthrow British rule. There were some who disagreed with Wesley, such as the author who penned a quick response entitled *A Cool Reply to a 'Calm Address'*, that told Wesley to mind his own business.
 - c. While Wesley was loyal to the British crown, his Christian perspective is made clear through some letters he wrote to British

officials where he urged them to be lenient and understanding towards the Americans, and to avoid the use of force. He wrote, "All my prejudices are against the Americans. For I am an High Churchman, the son of an High Churchman, bred up from my childhood in the highest notions of passive obedience and non-resistance. And yet, in spite of all my rooted prejudice, I cannot avoid thinking (if I think at all) that an oppressed people asked for nothing more than their legal rights, and that in the most modest and inoffensive manner which the nature of the thing would allow...But waiving this, waiving all considerations of right and wrong, I ask, Is it common sense to use force towards the Americans?"¹²

- d. Wesley also wrote to his American Methodist preachers urging them to remain neutral and to exercise their ministry of peacemaking. He wrote, "You were never in your lives in so critical a situation as you are at this time. It is your part to be peacemakers: to be loving and tender to all; but to addict yourselves to no party. In spite of all solicitations, of rough or smooth words, say not one word against one or the other side. Keep yourselves pure; do all you can to help and soften all; but beware how you adopt another's jar. See that you act in full union with each other: this is of the utmost consequence. Not only let there be no bitterness or anger, but no shyness or coldness between you. Mark all those that would set one against the other. Some such will never be wanting. But give them no countenance; rather ferret them out, and drag them into open day."¹³
- e. Yet, the American Methodists had a tough time, because of their association with John Wesley, who was known to be loyal to the British king, and their pacifism. Methodists were persecuted throughout the war. They were tarred and feathered and chased out of towns. Unfortunately, the behaviour of some Methodist preachers added fuel to the fire. On his part Francis Asbury, the leader of American Methodism, bravely remained at his station. Even though most of the English preachers returned to England, Asbury chose to remain. He wrote, "I can by no means agree to leave such a field for gathering souls to Christ as we have in America. It would be an eternal dishonor to the Methodists that we should all leave three thousand souls who desire to commit themselves to our care; neither is it the part of a good shepherd to leave his flock in time of danger: therefore I am determined, by the grace of God, not to leave them, let the consequence be what it may."

- f. While the Anglicans, Congregationalists, and Presbyterians in the US cut all ties with their British counterparts, the Methodists retained some ties. John Wesley further appointed Thomas Coke to the American Methodist Church. While American Methodism became autonomous and separate from British Methodism, the ties were not cut completely.
 - g. The account of how Methodists caught on two warring sides responded is a lesson for us. John Wesley urged a peaceful and non-violent response that placed premium on understanding and peaceful resolution of conflicts. There was obviously a higher allegiance over national boundaries that could guide Christians to pursue a better way in violent conflict.
3. We need a higher allegiance – God, to bring people together. If our identity is chiefly defined in terms of our nations, then we cannot do much. We must act first as Christians. The Kingdom must transcend earthly kingdoms.
4. We must also work on the individual level. Scott Peck's *People of the Lie* shows the danger of collective evil when personal responsibility is surrendered. In his study of the My Lai massacre, during the Vietnam war, he argues that people can hide behind the uniform, in this case, the military uniform.¹⁴ He also shows, using convincing examples, that much evil can be done collectively. Experiments show that we tend to do greater harm when we operate collectively at the expense of taking personal responsibility for our decisions. When we transcend our uniforms and take personal responsibility for our actions and treat others as persons, we can then overcome our tendency to do evil. The film "Merry Christmas" is an interesting war film based on an unofficial truce that spontaneously occurred on Christmas Day in 1914, during World War I. German and British soldiers fighting on each side of the war were brought together to celebrate Christmas, as they began to behave as individual human beings, when they sang carols to one another and exchanged gifts in the no-man's land. At one place, soldiers from both sides gathered to read the 23rd Psalm together. All this happened in spite of opposition from highly placed commanding officers.
5. Eric Lomax was a British soldier who suffered brutal torture in Burma as a P.O.W. in the hands of Japanese soldiers during World War II. In his book *The Railway Man*, he recounts how, years later, he managed to locate the Japanese soldier who served as interpreter during his agonizingly long interrogation. At that time he could have killed the Japanese if he had the chance, but this time he wanted to forgive the man. They arranged to meet at the River Kwai in 1993. The Japanese man was full of guilt and tears and kept saying, "I am very very sorry." Soon after the war, this man had assisted Allied Forces to locate mass burial sites along the infamous Burma railway.

He had often suffered depression and even contemplated suicide. When he and Lomax parted, Lomax gave to him a letter as a tangible proof of complete forgiveness. Lomax writes, "I haven't forgiven Japan as a nation, but I've forgiven one man, because he's experienced such great personal regret."¹⁵

6. As we relate on the individual level, we can also be freed from prejudices and distorted self-definitions of ethnicity and nationality. Often conflicts and ongoing violence arise from these. How can we bring young people from different nations to relate with one another afresh, on new platforms?
7. The Truth and Reconciliation Commission in South Africa is a good model to follow in international relationships. Truth must be told. It cannot be sacrificed for false peace. With truth comes mutual repentance and apology. And then forgiveness, peace and reconciliation can be experienced. As Jaroslav Pelikan has said, "The goal of pursuit of justice must not simply be that justice happens but that reconciliation also happens."
8. But we must also be aware of obstacles. One would be national pride. When we absolutise the nation, we are in trouble. Must we worship the flag?
9. Culture could also be a problem. Take for instance the Japanese PM's visit to the shrine of the war dead. A historian once told me that the difference between Germany in Europe and Japan in Asia may be cultural. In Japanese culture, where filial piety is of utmost importance it is very difficult to be forced to admit the guilt of one's forefathers – that they had committed grave mistakes. Could this be a problem?
10. The Church has an important role to play; at times it can show far more creativity and courage than governments. In the case of the divided Korean peninsula, Erich Weingartner sees the divided Korea as an incarnation of a divided world. He writes: "The insanity of the divided world we have lived in for half a century is nowhere more apparent than at the thin line that runs through the middle of four pale-blue barracks in a place called Panmunjon. Almost invisible, this line continues to be the world's most impenetrable. It separates two systems, two ideologies, two world views. It fortifies two governments, and justifies two of the world's largest military machines. It divides a people who have shared the same culture, language, and history for thousands of years."¹⁶ Weingartner outlines the Tozanso process, an initiative of churches in the 1980s that led to dialogues between Christians from North and South Korea, opening the door for some significant political breakthroughs. The road is long due to serious setbacks and disappointments, but there is hope as small but significant steps are taken.
11. The Church could thus be a place where individual friendships across nations in conflict can join hands to create new stories, landscapes, and futures. This

is a significant contribution that the Church can make to work towards a more peaceful and reconciled world.

12. But we cannot do any of these without God's grace. All our attempts must be infused with divine grace. We need grace to change our hearts. We need grace to repent and admit our guilt. We need grace to forgive others, and to receive forgiveness. We need grace to abandon stubborn pride and prejudices. We need grace to live in a new world.
13. God must be behind all of this. We must remember the vision of Isaiah. "In that day there will be a highway from Egypt to Assyria. The Assyrians will go to Egypt and the Egyptians to Assyria. The Egyptians and Assyrians will worship together. In that day Israel will be the third, along with Egypt and Assyria, a blessing on the earth. The Lord will bless them, saying, "Blessed be Egypt my people, Assyria my handiwork, and Israel my inheritance." (Is. 19:23-25). Egypt and Assyria were considered by Israel as enemies. There were endless conflicts and wars between these nations. But Isaiah reveals God's heart and longing. God wants to bless not only Israel, but also Egypt and Assyria. When we befriend this God, we will also befriend our enemies. God is certainly for a reconciled world.
14. At the end, there will be a wonderful mingling of people from every nation in the glorious presence of God. (Rev 7:9). There will be no more war and violence, death and tears. There will be peace - Shalom. This is a God-initiated, God-sustained enterprise. God is at it. And we are invited to cooperate. This eschatological vision must inspire us and give us hope.
15. But there is a price to pay. The cross must remain central in this endeavour. Paul reminds us in Ephesians 2 that Jesus is at the interstitial spaces between us. He stands at every frontline, wounded for us, urging us to be reconciled. He brings an end to enmity by bringing about reconciliation, first between us and God and then between us. A price was paid. And sacrifice continues to be needed. We are, therefore, challenged to deny ourselves, to take up our crosses, and to follow our servant King.

(Footnotes)

- 1 Walter Wink, *When Powers Fail: Reconciliation in the Healing of Nations*, Minneapolis: Fortress Press, 1998, p. 11.
- 2 Michiel Baud and "Toward and Comparative History of Borderlands," *Journal of World History*, 8:2 (Fall 1997), 211-242.
- 3 Karl E Meyer, "The Invention of Pakistan: How the British Raj Sundered," *World Policy Journal*, 20:1 (Spring 2003), 77-92.
- 4 Benedict Anderson, *Imagined Communities: Reflections on the Origins and Spread of Nationalism*, rev. edn. (New York and London: Verso, 1991).
- 5 Kenichi Ohmae, *The End of the Nation State: The Rise of Regional Economies* (New York: Free Press, 1996).
- 6 Kenichi Ohmae, *The Next Global Stage: The Challenges and Opportunities in our Borderless World* (Upper Saddle River, New Jersey: Wharton School Publishing, 2005).
- 7 Klaus Nurnberger and John Tooke, *The Cost of Reconciliation in South Africa* (Cape Town: Methodist Publishing House, 1988), 112.
- 8 Robert J. Schreiter, *The Ministry of Reconciliation: Spirituality and Strategies* (Maryknoll, New York: Orbis, 1999), 63-66.
- 9 C. S. Lewis, *Christian Behaviour* (New York: Macmillan, 1943), 52-53.
- 10 Sam Keen, *Faces of the Enemy: Reflections of the Hostile Imagination* (San Francisco: Harper & Row, 1986).
- 11 For full text of *A Calm Address to our American Colonies*, please see http://www.indwes.edu/faculty/dbartley/hnr101/wesly_am.htm
- 12 Frederick E. Maser, *The Importance of Collecting the Letters of John Wesley*, http://www.smu.edu/bridwell/publications/wesley_letters/collect.html
- 13 Bangs, quoted by Abel Stevens, *History of the Methodist Episcopal Church in the United States of America*, <http://www.nnu.edu/wesleyctr/books/0201-0300/stevens/0216-121.htm>
- 14 Scott Peck, *People of the Lie* (New York: Touchstone, 1983).
- 15 Eric Lomax, *The Railway Man*, (New York: W. W. Norton, 1995). See S. Lyall, "For Ex-British P.O.W., Forgiveness of a Japanese," *New York Times* (20 Aug. 1995), 10.
- 16 Erich Weingartner, "The Tozanso Process: Ecumenical Efforts for Korean Reconciliation and Reunification," in Gregory Baum and Harold Wells, (eds.), *The Reconciliation of Peoples: Challenges to the Churches* (Maryknoll, New York: Orbis Books, 1997), 67.

19th WORLD METHODIST CONFERENCE
SEOUL, KOREA
REPORT OF THE GENERAL SECRETARY
Friday, July 21, 2006

Good afternoon, Church!

Grace and peace to you from our Lord Jesus Christ.

Five years ago when the World Methodist Council met in Brighton, England, I was elected as General Secretary, following Dr. Joe Hale's long tenure of faithful service to the Council. Dr. Hale and his wife, Mary, are unable to be with us for this meeting, and I bring you greetings from them.

We have been preparing for this event for the past five years! Seeing all of you here is the reward for all that has taken place. The Korean Methodist Church has prepared very well for us and we have experienced their hospitality which is unlike any other. I assure you that adequate and appropriate expressions of appreciation on your behalf will be given to them!

The task and responsibilities of my office can best be described as somewhere between an honor and a privilege, to being overwhelming, depending on the day! We have a small and dedicated staff that works long and hard, and we all look forward to the day when we can increase our staff and thus increase our efficiency and effectiveness.

During the past five years I have had experiences that range between the reality of being on a steep learning curve and being on a roller coaster! Someone told me that being the General Secretary of the World Methodist Council is the most unique position in the Church. My counterparts in other Christian World Communions would agree.

I have been given the wonderful opportunity to experience the ministry of the Church in so many different parts of God's world, and it has enabled me to better know how to pray for this family. On Tuesday, I told the members of the World Methodist Council that we are part of an incredible family, and I asked them to turn to their neighbors and say to them "you're incredible!" Would you do that now, turn to your neighbor and tell them "you're incredible!"

When we did that at the meeting of the Council, I was aware that in some sections of the room persons quickly became engaged in conversation and I wasn't sure whether or not they were elaborating on the incredible nature of the person sitting next to them, or if they were debating the question!

It is an incredible family. When John Wesley said *“I look upon all the world as my parish”* I wonder if he realized that the people who stand in the Methodist/Wesleyan tradition today would be sharing the Good News of Jesus Christ in more than 132 countries of the world, working with 40 million believers who have accepted Jesus as their Lord and Savior, and whose Churches touch the lives of 75 million persons as they go about the mission and ministry to which God has called them.

And what is the mission and ministry to which we have been called? That mission and ministry is, that, under the guidance, the power and the anointing of the Holy Spirit, Good News is preached to the poor, freedom is proclaimed for those who are captives, the blind have their sight recovered, the oppressed are released, and the acceptable year of the Lord’s favor is proclaimed! (From Luke 4:18-19, NIV)

The purpose of the Church is to help people to be reconciled to God and to each other through Jesus Christ. If we are reconciled to God, then we are able to be reconciled to each other. The Bible says that we love because God first loved us. We reconcile with each other, because in Christ the world has been offered a way for all people to be reconciled to God. We pray in the prayer that our Lord taught us, *“forgive us our trespasses, as we forgive those who trespass against us!*

In Matthew 18 Jesus tells a parable about an unforgiving servant. The heading of that passage in my Bible says that he is an “un-merciful servant!” How terrible to be called “un-merciful!” How would you like to be known as un-merciful!

Ephesians 2:4 tells us that *“because of God’s great love for us, God who is rich in mercy, made us alive with Christ even when we were dead in transgressions. It is by grace you have been saved!*

The reality of so many of us today is that we want to be rich....but we want to be rich in the things of this world, but those things tarnish, and rust, and thieves break in and steal them. We do not have the same desire to be rich in the things of God!

“God, who is rich in mercy, made us alive in Christ....”

I would like to see our Methodist/Wesleyan family become an extremely rich family.

I would like to see our Churches become extremely rich Churches....filthy rich in fact!....rich in the mercy of God!

Wouldn’t it be wonderful if that was our reputation!

The World Methodist Council regularly honors individuals or groups who have contributed significantly to peace, justice and reconciliation in the world. This is one of the most rewarding aspects of my role as General Secretary. Most recently, the World Methodist Peace Award was presented to Bishop Lawi Imathiu from

Kenya. We are always anxious to receive nominations from you, nominating persons or groups whose life, witness and ministry have contributed to peace, justice and reconciliation in ways that are marked by courage, creativity and consistency.

We continue to be in dialogue with ecumenical partners on an international level, and you will experience some incredible fruit from our dialogue efforts on Sunday afternoon during our ecumenical service. We need to be in conversation with each other, and not just our Christian brothers and sisters, but we also need to engage persons of other faith, patiently listening to their stories and earning the right and the respect to tell ours.

The Bible says in John 3:16: *“For God so loved the world that he gave His only begotten Son, that whosoever believes in Him shall not perish, but shall have everlasting life.”* Now John 3:17 says: *“For God sent His Son into the world not to condemn the world, but that the world through Him might be saved.”*

Jesus told his disciples, *“I have other sheep too, that are not in this sheepfold. I must bring them also and they will listen to my voice and there will be one flock with one shepherd.”* (New Living Translation John 10:16)

Sometimes it is hard to see recognizable evidence that there exists one flock!

I am reminded of the story that has been told about John Wesley. When he died he went to heaven, and he asked St. Peter, “Are there any Methodists here in heaven.” St. Peter said “No.” Greatly surprised, John Wesley said “Are there any Anglicans in heaven?” Again, St. Peter said “No.” So he asked St. Peter, “Are there any Catholics in heaven?” to which St. Peter replied, “No.” And he went on to say *“Up here we are all Christians.”*

Yesterday we sang “Everybody ought to know.”

In our churches we sing:

*“We’ve a story to tell to the nations that shall turn their hearts to the right,
a story of truth and mercy, a story of love and light,
For the darkness shall turn to dawning, and the dawning to noon day bright,
And Christ’s great Kingdom shall come on earth, a Kingdom of love and light.”*

Through the leadership of so many gifted persons who are involved in the World Methodist Council, the story is told through education, family life, ecumenical relations and dialogues, evangelism, worship and liturgy, theological education, ministries of youth and young adults, and through social and international affairs which helps the voice of Methodism to speak to issues such as HIV/AIDS, wars and rumors of wars, humanity’s inhumanity to humanity, the ugly face of racism, the unprecedented violence of which Trevor Hudson spoke this morning which makes a mockery of the language of reconciliation. The voice of the Methodist/

Wesleyan family needs to be heard loudly and clearly in the world today, speaking the truth in love, and pleading that the atrocities of our history on this planet come to an end and not continue to be repeated by generation after generation.

We have received a commission from our Lord to make disciples of every nation.

If the Church doesn't disciple the nations, the nations will disciple the Church.

And so this incredible family of ours has:

a witness to bear
a testimony to share
a Savior to be lifted up
an exemplary life to be lived
a voice to be heard,
forgiveness to offer,
mercy to be extended,
reconciliation to be received and to be extended,
in the name of Jesus,

Amen.

Bible Study – Reconciliation in Society

Dr. Heather Morris

Thank you very much for the invitation and the privilege of being here this morning. Let us continue in prayer: Holy and eternal God, we bow in awe before you. We thank you for your presence with us now. We pray that your spirit would move within us and among us prefacing in our hearts a deeper desire for more of you, opening our ears that we might hear and recognize your voice and preparing us to respond to your word. For we ask it in the name of Jesus Christ, our Lord and our Savior. Amen

When our boys were babies, the wisdom of the time was that parents should stick to a strict bedtime routine. And so, for two reasons, first of all, because we did want to be the best parents we could be, and secondly, because we would have done anything for a good night's sleep, we set about establishing a night-time routine. At 6:30 pm, exactly, we would take the boys up, we would give them a bath and when they were dried and in their pajamas, they would have a drink of milk, and when they were tucked into bed, we would read them bedtime stories, and pray with them before they slept. Stories that we read to them—stories like “Where’s Spot” and “Where’s the Lost Sheep,” became part of our lives and we found ourselves talking about them during the day. Our boys now, as you’ve heard, are 13 and 10 and, sadly, too old for bedtime stories. They still remember the stories that were read to them as they went to sleep. Stories are still part of their lives. Stories still shape them.

I have a good friend who also has childhood stories to tell. His stories are about growing up in a rural area of Northern Ireland, his father was a policeman. His stories are about when innocently asked what his father did for a living; he would lie—because to say that his father was a policeman would open the family up to attack from those who would injure anyone in the police or security forces. My friend’s stories shape him.

Culture and community of which I am a member also are shaped by stories. On the one hand, the battle of the Boyne, protestant victory over catholic neighbor and the Ulster Covenant of 1912 where protestants vowed and many signed in their own blood that they would do whatever they needed to do to maintain a link with Great Britain. And on the other side, the story of the Great Famine where catholic farmers died while rich, often protestant, landowners had plenty. Penal laws that were grossly unfair to the catholic majority. Those stories shaped my culture.

In Ireland, storytelling is just built into our culture and our conversation. As we eat a meal with friends, we tell stories about people that we know and events that have taken place. All of us have our stories to tell. But the stories that we tell and remember are not mutual. They have the power to shape us and even to define

us. So my first question for us this morning is simply this: As a Methodist family, as a community of Christian people gathered from across the world in this place as bearers of stories—each and every one of us, will we allow the story of Jesus to shape us? As we think and pray about reconciliation in society, with that question in mind, let's hear the gospel reading which we have already heard this morning from Mark: 12, beginning to read at verse 28.

One of the teachers of the law came and heard them debating noticing that Jesus had given them a good answer, he asked them, of all of the commandments, which is the most important? The most important one, answered Jesus is this, Hear, of Israel, the Lord our God is one. Love the Lord your God with all your heart, with all your soul, and with all your mind, and with all your strength. Second is this, love your neighbor as yourself. There is no other commandment greater than these. Well said, the man replied. You are right in saying that God is One and that there is no other but him. To love him with all your heart and with all your understanding and with all your strength, and to love your neighbor as yourself, is more important than all burnt offering and sacrifices. When Jesus saw that he had answered wisely, he said to him, You are not far from the kingdom of God. From then on, no one dared asked him any more questions.

As he tells the story of Jesus, Mark wants us to know about the identity of Jesus. He wants us to be crystal clear. This Jesus of Nazareth is indeed the son of God and then Mark wants us to know that if Jesus is the son of God and if we proclaim with our lips that Jesus is Lord, then that proclamation will have implications for us. In the small print of Mark, he wants his readers and listeners to know, if they claim Jesus is Lord, there is going to be a cost for them. Many believe that Mark wrote his gospel for Christians in Rome about AD 70. Christians there, just like us, were trying to learn how to relate to the society of which they were a part. And they were beginning to experience persecution. Mark wants them to know that, yes, Jesus was and will remain the powerful son of God and that discipleship will be, in Donald English's words, "about lowly, costly obedience to the will of God." And in the gospel, the disciples show us just how hard it is to hold those two together. They rejoice in the miracles that Jesus does and they recoil at the talk of cost. It was crystal clear for Mark that to say Jesus was Lord would bring cost. And that is so significant for him that he structures his gospel account to make that clear. Up until Mark:8 where Peter with that amazing moment of insight recognizes you are the Christ, we are given a picture of the miracle worker, the wonder worker, Jesus. And from that moment Peter says, "You are the Christ" things change. Jesus begins to speak about suffering and rejection and the cross. Opposition from religious authorities begins to mount and the miracle worker becomes the one who submits to crucifixion.

So by Chapter 12 opposition to Jesus is growing. The cross is looming and Jesus knows it. And on the way to the cross we find Jesus in the temple in Jerusalem. Now it was not the first time that he has been there. Mark tells us that earlier that same week Jesus had been to the temple and had caused disruption and controversy

there. Earlier that week Jesus had gone in to the temple, he had driven out those who were buying and selling there, he overturned the tables of the moneychangers and the benches of those who were selling doves. Can you imagine it? Can you see it in your mind's eye—noise and disruption as Jesus rages through the temple court? And there are, of course, different reactions to this. Mark tells us that the crowds are amazed, the chief priests and the teachers of the law are not amazed. They begin to plot Jesus' downfall and his death and Mark doesn't tell us how the moneychangers felt. He leaves that to our imagination but I don't think that Jesus could have been high on their list of 10 most popular visitors. And then, shortly after that day, Jesus goes back to the temple courts. Can you see that one in your mind's eye as Jesus walks—I can hear the conversation beginning to still. Can you see the nudges and the meaningful looks as people wonder what is going to happen next? He's back. I can image the traders gathering their produce close just in case he tries it again. An uncomfortable place for Jesus to be—nudges, gossip, meaningful looks. But there he is in that uncomfortable place teaching, doing theology in the public square.

In the summer in Northern Ireland, we come to what we call “the marching season.” Particularly during July people from a protestant group called the Orange Order march to celebrate their heritage and to celebrate a victory of King William, a protestant, over a catholic King James in the Battle of the Boyne in 1619. Those are obviously difficult marches for the whole community and tension often overspills into violence. There can be riots and stone throwing along the way. You may have seen those pictures in the past on your television screens. In east Belfast Christian leaders who are known and trusted by both communities made a stand. When they hear that the march may tip over into violence, they go and stand among the barricades talking to all who are there and are trying to bring peace. It is an intensely uncomfortable place for them to be. They are in physical danger of being hurt. They are in danger of being ostracized and marginalized in their communities but they are there in that uncomfortable place to be reconcilers—to bring peace. Christians will never be able to be agents of reconciliation if we are afraid of uncomfortable places. Christians will never be agents of reconciliation if we remain safe behind locked doors quiet for fear of what lies outside. I look through the pages of scripture and it seems it is often behind locked doors that Christians begin. Look at the accounts of the resurrection appearances of Jesus and listen to what they say,

On the evening of the first day of the week the disciples were together with the doors locked for fear of the Jews. A week later his disciples were together again and Thomas was with them. Though the doors were locked, Jesus came and stood amongst them and said, Peace.

We Christians, well, we seem to be comfortable behind locked doors. But having an experience of God behind locked doors is not where Christians are meant to remain. The Holy Spirit propelled them and propels us out suddenly on the day of Pentecost we read,

A sound like the blowing of a mighty wind comes from heaven and they are propelled out onto those uncomfortable streets where they needed to proclaim the gospel of Jesus.

Will we allow ourselves to be propelled out by that same Holy Spirit? There are no limits to what God could do even in and through us, the people gathered in this place this morning. Will we allow ourselves to be propelled out in the power of that same Holy Spirit into the uncomfortable places in our societies? The places where Christians need to be if we are to make known this gospel of reconciliation with which God has entrusted us. Can you see him? Jesus in those uncomfortable temple courts speaking the word of God in a place which could have been uncomfortable but of which he is unafraid, for this is his Father's house. And as Jesus walks in the temple courts, Mark has a succession of people coming to speak to him with all sorts of motivations and reasons for their questions. Pharisees and chief priests and teachers of the law ask him, "By what authority do you do these things?" Herodians, "Is it right to pay taxes to Caesar," they asked. Sadducees, who come with such a complicated family situation that it makes our heads spin. Then Mark tells us the teacher of the law comes, he had heard the debating, and he approaches Jesus. Mark leaves us with a question about this man's motive. The chief priest, the Pharisees, the Herodians, the Sadducees, they have all been trying to trick Jesus, but this man, well we just don't know. What we do know is that he asks a very familiar question. Of all the commandments, which is the most important? And when Jesus replies he doesn't make a suggestion. He replies with great authority when he says, "Hear, O Israel, the Lord is One." Hear, O Israel, Jesus without apology placing what he is about to say firmly in the context of God's action throughout the span of human history,

Hear, O Israel, the Lord our God, the Lord is One. Love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength, and love your neighbor as yourself.

Faith and belief so closely bound together that they are not to be separated any more. It's time to put Jesus' love into practice. It is time to do what Mark wanted us to do—to proclaim with our lips that Jesus is Lord and then make that known no matter what the cost. Love the Lord your God, love your neighbor. But let's not allow ourselves to get comfortable with those words. What's that love going to look like in your society and in my society? Recently a colleague of mine who ministered in a city called Londonderry in Northern Ireland told me about his ministry there at a time when the violence in the community was at its worst. He told me there was a factory in that city that employed mostly Roman Catholic work people and how the owners of that factory used buses to bring the workers from their homes to the factory. Some protestant paramilitaries realized that on those buses were Roman Catholics who were easy targets and so on a couple of occasions they shot into those buses and killed some of the Catholic workmen. Some Protestants in the city thought and prayed about how they might respond. They were Quakers, members of the Society of Friends, and they decided that

they had to take action so they made it known in the city that that day and every day some of them would travel on those buses with the Catholic work people. If a protestant paramilitary tried an indiscriminate killing, they would risk killing a Protestant rather than a Catholic. It was an uncomfortable place to be—a costly place to be. But the killings stopped. Is that what love looks like? Love the Lord your God with all your heart and soul and mind and strength, and love your neighbor as yourself.

Norman Taggart, an Irish Methodist minister, pushes us to think in concrete terms of what that is going to mean. He writes this, “more must be done to spell out what’s involved in this love in defining our political and other aims in deciding where jobs are created, where homes are built and other facilities provided, how to undermine violence and establish peace guided at every moment by Christian love.” Active advocacy for all in our community society—is that what love looks like?

I used to be stationed in east Belfast beside a large area of public housing. Two protestant paramilitary groups tried to control that area. The state was clearly divided down the middle. There was a saying that the dogs on the street knew that one side of Inchmarnock Drive, the central road, the Ulster Defense Association thought they were in charge and on the other side the Ulster Volunteer Force felt they were in charge. On one occasion a visiting church person came to see us and to hear about the work of the church. He asked me about the paramilitary groups. I told him with some pride that some of the ministers in the area were meeting with the paramilitary group leaders to try to build relationships for peace for the community. He looked at me and said, “Have you ever had opposition from the paramilitary groups?” “No,” I said. And after a moment he looked at me and said, “Is that because you have never said or done anything to challenge them?” Is that what love looks like? What will love your God and neighbor look like in your community, in your society and mine—standing up against evil, making sure all communities have access to resources, going out even on a limb to be a reconciler? “The most important is this,” says Jesus, “Hear, O Israel, the Lord our God, the Lord is One. Love the Lord your God and love your neighbor as yourself. The thing is, the teacher of the law has heard all that before. How could he not have? Jesus was simply putting together two parts of the Torah. It was achingly familiar for that Teacher of the Law in the temple courts that day. And the truth is, every one of us in this place has heard this before. It is achingly familiar for us as well. And the trouble is that we tend to devalue or discount that which is familiar to us. As we as Christian brothers and sisters come together to think about reconciliation, I am sure that this is a topic that is close to the heart of God and we may well be treading on familiar ground, especially if you come from a community or a society where there is conflict, you will have walked this way before. Now when we hear something that is new and exciting, it catches our imagination and we run with it and we sort of shrug when we hear that which is familiar—even when that which is familiar is vitally important. My sons teach me that again and again. When they were very small, my husband and I decided that we would tell them often that we

love them, and we do. The problem is, I think they have heard it so much now that they don't really listen. If I can grab one of them long enough to hug and tell them that I love them, a sort of a far away look comes into their eye. And it is not because they are overcome with the emotion of the moment. It is because they are thinking, "How can I get away from her to do what I really want to do." But my husband and I will keep on saying, "I love you," because it is true, because we want them to know it.

Martha has an amazing conversation with Jesus on the way to her brother, Lazarus' tomb. Let me just read some verses from John 11:21.

Lord, Martha said to Jesus, if you had been here, my brother would not have died, but I know that even now, God will give you whatever you ask. Jesus said to her, your brother will rise again. Martha answered, I know he will rise again, at the resurrection on the last day.

Martha comes out with this amazing statement to Jesus, part of faith and part of accusation. If you had been here, my brother would not have died, but I know that even now, God will give you whatever you ask. Jesus comes back to her with this amazing statement, "Your brother will rise again." How would you have expected Martha to react? I would have expected her to jump in the air or to fall on her face at the feet of Jesus, or at the very least, run and tell Mary what Jesus has said. But for some reason, Martha doesn't do that. Maybe because it is Jesus who is speaking and she expects him to say things like this. Maybe it is because what Jesus is saying is familiar, she discards it. She treats what Jesus has said as easy theology with a distant application, "Oh, I know he will rise again on the last day." Treating what is familiar lightly, even when what is familiar is vitally important. What was familiar for Martha would transform her life and the life of her family that day. As we come, again, to the topic of reconciliation, here are some familiar truths that Jesus speaks, "Love the Lord your God, love your neighbor, love your enemy, pray for those who persecute you." Sometime we debate what Jesus said and debating that is fine, but there is no debate here, no contextual or textual reasons to not apply what Jesus says to our own situations. So what will we do with this familiar, frightening, all inspiring truth? Discount it like Martha, "Oh, I know," or somehow in the power of the Spirit, try to live it.

One spring morning, nearly 30 years ago now, two brothers, young businessmen, were shot dead in a village Co Tyrone in Northern Ireland. Paramilitary groups killed them simply because they were catholic. One brother had just become a father, his baby was six days old and was about to be released from the hospital. The other brother was expecting the imminent birth of his child. In the aftermath of those murders a woman called Barbara Gallagher wrote this poem,

A little child shall lead them.

Well, that's what they say.

If only I could make some sense of what was done today.

I'm very weak and helpless for I'm only six days old.

Daddy was to come for me, at least that's what I'm told.
Instead, the gunman shot him and Uncle Bob as well.
My grandpa heard the shooting and found them where they fell.
Dear Father, God, forgive them for this is what he cried,
His only sons, my dad and Bob, lay dead there, side by side.
Now looking at the brighter side,
I'm luckier than he who will be my little cousin.
At least my Dad saw me.
Were I to lead, here's what I'd say.
My Dad was killed at work today,
not just by him who shot the gun,
But by all those too weak to shun the use of bullet, bomb, or tongue.

Love God, love your neighbor as yourself, love your enemy. Those who allow themselves to grasp and to be grasped by those familiar commands may well find to their surprise, that in the power of God they become the one who is strong enough to shun the use of bullets, bomb, and tongue. Those who allow themselves to be grasped by this familiar truth by finding in God's power, to their surprise, that they become reconcilers in their societies because we can't grasp this and then quietly do nothing. May God forgive us for the times when as Christian people we have made reconciliation in our societies a comfortable familiar concept. When we have heard, "Love your neighbor as yourself" and have held back from grappling with the uncomfortable question it raises for us. We have quietly sat and heard, "Love your enemy," and have not thought about what does it mean to love our enemies when our neighbor is the oppressor.

In his book, *Exclusion and Embrace*, Miroslav Volf tells of how he finished a lecture on reconciliation and then after that, Jurgen Moltmann stood and asked a question, "Can you embrace a cetnik?" Volf writes this, "It was the winter of 1993 and for months now the notorious Serbian fighters called "cetnik" have been sowing desolation in their native country, herding people into concentration camps, raping women, burning churches, and destroying cities. I had just argued that we ought to embrace our enemies as God has embraced us in Christ. Can I embrace a cetnik—the ultimate other, the evil other? What would justify the embrace? Where would I draw strength for it? What would it do to my identity as a human being? Let's not play games with these commands of Jesus—they raise radical difficult questions for us. These will be hard commands to follow.

I am currently stationed in the Methodist Theological College in Belfast, where we work in the training of those preparing for ordained ministry. One evening we gathered a group together to think about reconciliation in society. It was a small group- about 15 of us, and we were asked about reconciliation and we began with all the easy "right" answers—how the sectarianism in Northern Irish society is an abomination, and how reconciliation is an unequivocal response to the gospel of Jesus Christ. And the night went on and we were asked more questions. Why would you find reconciliation a difficult topic to address in your context, in your

ministry? And the students spoke more honestly about how speaking of reconciliation with Roman Catholics can lead to opposition, and a cost that might be a cost too high to pay....and then more questions. What about you? What would make it difficult for you to be an agent for reconciliation in your society? What are the stories that you bear? The students talked about growing up in a divided society, about being taunted on the way to school simply because of their religion, of a Methodist church being burnt down by another community, and how the church family struggled, of a Roman Catholic workman being shot outside a Methodist Church, and the opposition to the memorial service held for him on the ground where he had died.

In the days since that evening last April a number of students have spoken to me about how they didn't know the stories of their friends at that level, and of how they now understand the cost and the importance of reconciliation in their ministry. In the gentle power of God's spirit, I pray that they will be agents of reconciliation in their society, not because they simply feel that it's the right thing to do, but because they have heard their own stories and the stories of others, and that having heard that the Holy Spirit has led them deeper in to the familiar, challenging uncomfortable stories of Jesus; the Son of God who alone, and at such great cost, has made reconciliation possible.

God in Christ Reconciling Society

By Rev. Dr. H. Mvume Dandala

Matthew 18:15-20

My brothers and sisters in Christ, I greet you. I want to thank the leaders of the World Methodist Council for this privilege to come and share with you on the theme “*God in Christ: Reconciling Society*.” I must also say how grateful I am for the prayers of many who have come to me during this conference to assure me that they will pray for this moment. I appreciate their prayers greatly. I am not one of those people who are wise by nature. It takes the prayers of many to help me.

I’m sure you know of the story of the fellow who was a hawker selling vegetables in the marketplace. One day a man came to him and said, “Sir, can I buy half a watermelon.” “No, we don’t sell half a watermelon—we sell only whole watermelons.” “But I don’t have money enough for a whole watermelon.” The hawker realizing that couldn’t persuade his customer to pay for a whole watermelon, said “OK, I will consult with my boss.” So he went in there and said, “Sir, there is a fool out here that wants to buy half a watermelon.” He didn’t realize that the man had followed him in. He turned around and saw him and said, “And this gentleman wants the other half of the melon!” Now, that is what wise people are like. I am not one of the wise, I am one of the ones who depend on simple grace and mercy.

I would like to use this time to make a case for the importance of the church in bringing people to reconciliation, particularly at local levels, in the societies where our congregations meet. In 1987 the Methodist Church of Southern Africa started an evangelism program called “*Let the Word Spread to All Corners of the Earth*.” In this program, the church sent out its ministers two-by-two to go and witness in various communities in South Africa. At that time, as you remember, it was at the height of racial discrimination and alienation of people from one another in South Africa. The church sent its ministers to go out in pairs, one black and one white. One team went to a township in Cape Town. In this township, they saw a woman who had a baby who was blind. The white minister took this little baby in his hands and they started speaking with the mother. They asked, “Was this baby born blind?” The mother said, “No, this baby was hit by a stray bullet of the white police when they were in this township and he became blind.” The ministers were deeply moved and they tried to minister to this person. They asked, “How do you manage, how do you feel?” She said, “My church ministers to me every day. They are helping me to get over the anger and every day I try to live my life as I believe Christ wants me to.”

They then moved to a white congregation where they were going to have an evangelistic mission. There they met a white woman who did not want to sit in the

services because she could not accept a black person coming to preach in their church. The local minister had asked this twosome to visit with her in her home. They sat with her and she said, “My grandfather’s grandfather was killed in the war. I cannot forgive black people for that.” These ministers said, “How do you know that?” She said, “The story has been passed on from generation to generation in our family and in time I will also pass it on to my children.” At that point, the white minister told her about his experience—about the woman with the blind baby and he ended the story by saying, “Would you like black people to pass these stories from generation to generation so that their attitudes can be formed against white people?” This woman broke down crying, apologized for her attitude and said, “This story will end with me. Thank you for letting me know.”

This was a simple church. These were simple pastors and I want to suggest to you my brothers and sisters that the church can be pivotal in the efforts to transform our societies and communities through meaningful reconciliation ministries. In our own country of South Africa, it was the church that called for the establishment of the Truth and Reconciliation Commission because the church was saying, “If our people are going to live together it is essential that they open their lives to one another—that they open their wounds to one another so that they can begin to minister to one another.” The unhealed wounds of our people present a call in every society and in every community for the church to put reconciliation at the top of its ministry agenda.

A few years ago in Durbin the whole world would come together to reflect on racism in the world. What was said about that meeting that at the end of the conference people did not know how reconciliation could be forged in the world because they were afraid to go back and talk about the things that they had done to one another. That conference was underlined by fear that if any community agrees that it is responsible for having exercised racism over any people, it would be opening itself up to be sued. Because of that, that conference essentially took a position that was saying that we know the world needs reconciliation but we suspect reconciliation is too costly given our history and we would therefore choose to turn a blind eye to reconciliation. The World Methodist Community, by coming here together today to talk about reconciliation, has come to make a statement to the world first to say, “we as Methodist people will never turn a blind eye for the need for reconciliation in the world” and secondly, “the world Methodist Council is challenging the Methodist people everywhere to prioritize the need to the be prophets of reconciliation globally, nationally, from community to community in the societies where we serve.” It says we are part of the fellowship of the forgiveness of God. We are part of the body of the One who was the friend of sinners setting people free. I would like us, therefore, to take this time to reflect on those things that are unalienable to our ministry if we are going to be a reconciling church.

The first lesson I would like to suggest today is that we need to realize that forgetting our history is not an option. We cannot and should never try to see reconciliation as saying we must forget our history. Rather we forgive, in spite of

the pain, we forgive, in spite of the painful memory of what might have been done to us. Memory needs to be transformed into an instrument that insures that reconciliation is never undermined by the future. Memory is essential for a reconciled world. Memory when it has been healed serves as a bulwark against a future of repeating our mistakes. Memory must be transformed by the church from being a base for revenge to a base for sensitive and informed living. Reconciliation in Africa is always accompanied or integrated into a covenant that is sealed when the offender and the victim eat from the same dish. But this covenant is reached after a long process of opening up to one another, sharing deeply, affirming each other, as well as washing and dressing each other's wounds. In my culture, we were taught at a young age that you should never allow a situation where people remain your perpetual enemies. There must be a day when things come to a head—and you wash each other's wounds. There can be no reconciliation, my brothers and sisters, in any community or in any part of the world unless people are prepared to face the truth of their living squarely. There can never be reconciliation unless people accept the need for transformative justice. There can never be reconciliation without willingness to forgo and forgive. There can never be reconciliation where there is no desire to repent. Reconciliation brings peace. Our Lord's desire is that every community and society should embrace peace—His kind of peace.

The Gospel demands that we must be agents for reconciliation. And so if anybody has been asking here, "What should the bells ring for?" I submit, let the bells ring for a Gospel that brings together those who are alienated from each other. In the dark days of apartheid, or legalized racial discrimination in South Africa the Methodist people continued to sound the trumpet for reconciliation, even the oppressed continued to sing songs that entrenched in their fighting God's dream of a reconciled people.

Methodists used to sing in South Africa at that time. . . .

"Let the black and white people, the Methodist said, give praise together to God. Let them sound the trumpet singing together, Lord have mercy on us."

In the darkest hour of pain and oppression they affirm together the sentiments that were expressed in the 60's by Martin Luther King, Jr., "If we do not learn to live together, we will perish together as fools." Martin Luther King said this and it is as true for the world today as it was in his time. And the Methodists have got to sound the trumpet. We are seeking reconciliation for societies in which conflict has become a key feature of the cycle of life. The world needs to be challenged from knowledge that every life is precious, that every life is a gift from God. The world needs a strong reminder that violence in any shape or form or size begets violence. Violence often straddles generations and makes forgiveness and reconciliation even more remote and difficult to achieve. The Methodist people need to find a way to let the world know that if we are going to have a reconciled world, global social justice must become the platform on which we build our future.

The second lesson that I suggest that we as Methodist people raise for ourselves is this. A reconciler does not choose between the two people that he or she seeks to reconcile. The goal is to bring the two together. But that commitment must be built on a secure understanding of justice. What makes it difficult to respond to the call to be a reconciler is that it is far easier in life to choose people to support and stand with. The pillar of support for a reconciler is simply truth and justice. It can never be favor from any of the people who are in conflict.

A former presiding bishop of the Methodist Church of Southern Africa, the Rev. Alex Boraine, addressing a Methodist conference in 1970, challenged the Methodist Church of Southern Africa to embrace and fulfill its responsibility of reconciling ministry. He said to the church “If we are going to be reconcilers, we must understand the priorities in relation to the major problems facing South Africa. In other words, we don’t just go to black and white people and say, “Please come on—be together, whatever the price, whatever the cost.” We go to them to actually say, “Do you realize what God’s will is for this country.” And until you clarify that, then you call them both around the truth. Boraine reminded the church that the hallmarks of the Christian faith are “love, justice, and truth.” He said these are the measures by which we must judge the policies of our land in South Africa. I want to suggest here today that this challenge is as relevant for the world community today as it was for South Africa at that time. This conference must not only remind the Methodist people the world over that the hallmarks of the Christian faith are love, justice, and truth—but this conference must seek to explore ways and means by which we as a global Methodist family shall support and hold each other accountable for the manner in which we fulfill our call to be the prophets of reconciliation.

If we mean it when we say that we as Methodists are one people, we will not allow national boundaries to stop us from sharing with one another what the truth is. And we will not stand away from one another when some are struggling to be prophets of reconciliation.

The third lesson that I would like to leave here today is that we as Methodists must seek to develop our own sensitivity to one another and to those things that have formed our stories. Methodists need to remember what Mr. Wesley said, that we are here to love and to help one another. We are never here to harm each other. The conflicts that we see in the world result from specific socio-political and economic positions that have got to be subjected to the measures of love, justice and truth. Indeed, we have got to find the courage to subject these positions to the measure of the golden rule, ***“You shall love the Lord your God with all your heart and with all your soul, with all your mind, and with all your strength, and you shall love your neighbor as yourself.”*** (Mk. 12:30-31). If we do not apply this measure, our people are going to be consumed and destroyed by the philosophy that says what is good for me has got to be good for you, whatever you may feel about it. This cannot be a basis for a reconciled and reconciling society. Sensitivity to one another, commitment to listen to one another, is nonnegotiable.

I come from a continent that continues to suffer from world policies that are imposed on Africa because they suit other people and their institutions. Never mind what problems those positions may cause to our continent. I am pleased on the other hand to note that the IMF, the International Monetary Fund, and the World Bank recently admitted that their policies of structural adjustments that they imposed on Africa for 10 years were not suited to the needs of the continent of Africa. They help by saying, we did it this way, therefore, it must be good for you. Your contexts, your thoughts, your traditions, your experiences are irrelevant. You will do it our way.

I dare say, my brothers and sisters, that if we want to be faithful and honest in our approach to reconciliation, we have to start within the household of God. I dare say that the policies of the global church community are equally not always helpful to the communities of Africa and other parts of the world where the so called “weak and poor” are, even though sometimes people may be applying these policies with sincerity, with honesty and with goodwill. Please hear me when I say that if we are going to be a reconciling community as a church, we need to entrench in our Methodist culture something that says God may not necessarily speak to others exactly the same way as God spoke to me. And when I go to others I need to give an ear and discern the way of God among them. This is the only basis for reconciling societies and communities in Christ. It is painful sometimes when you go to places where we have done mission work as churches where you find that in some communities we alienated people from their own kin and, of course, we will always lift high that verse where Jesus says that when the gospel comes it will separate mother from daughter or father from son. We have used this to justify our insensitivity. It is absolutely essential that we realize that the primary goal of the gospel of Jesus Christ is to reconcile us to God and us to one another. We have no excuse for using the gospel to alienate any people from other people.

The fourth lesson that I would like to submit here today is that if the world Methodist community is serious about being an agent of reconciliation even at the society and community level, we have got to understand carefully the international agreements that are every day separating people from one another. At the beginning of this Conference, we heard here in Korea about the differences that over the years have separated people, family from family, and we as a church have got to speak to this situation in an informed way. We have got to engage the world in an informed way.

Last year, I visited Sudan and there I met with a group of women, most of whom have their homes next to the Nile River. These women told us that they are not able to use the waters of the Nile because of the Treaty that was signed in 1929 between Great Britain and Egypt—a treaty that forbids them from using the waters of the Nile River. I want to ask this conference, is it possible for such societies to be part of a reconciling world when nobody will try to correct that injustice? Is the fact that they are economically weak and militarily weak a justifiable basis for

leaving them in that suffering? I am pleased that at least the international community has started to give attention to the problems of the waters of the Nile River. But it has to be said to this Conference that injustices such as these have to serve as centers of focus for a community that has a vision of a world that is reconciling in Christ Jesus.

I would like to challenge the world Methodist community to take a position in relation to a popular political maxim these days that says “Peace in the world depends on the balance of military power.” The theory goes that if countries are militarily evenly balanced, the chances of war would be reduced. I call on the world Methodist community to publicly dispute this logic for this logic fuels competition for power as we witnessed during the cold war. And in the process small communities are vanquished. There are many communities that were vanquished simply because of this logic and simple people have no idea why they are every day alienated from one another in their communities and in their societies. I even want to suggest here today that the supremacy of one superpower is also not proving to be a good alternative. The world holds its breath in anxiety as small nations vie for the position and time when they will also attain supremacy. And we should not cheat ourselves, history says that great empires have in time fallen, living behind their children seen by others as subjects for revenge. The vengeful vendetta and destruction in the Balkan Islands is traceable to the barbarism of the Ottoman Empire 500 years ago. It simply is crucial for the church to let the world know that what we need for a reconciling world is not supremacy of power. It is the supremacy of love that we need—as Martin Luther King would say again. We need the love that will provide for the world a basis for reconciliation. We must find courage to elucidate the way of Christ as the only way to a reconciled and reconciling world.

Lesson five. If we are going to be agents of reconciliation, we have got to encourage people to dialogue. It is important for people to understand the value for opening up and talking with one another. Jesus says, ***“If your brother sins against you, go and tell him his fault, between you and him alone”***.

I want to share with you a story of two people in Johannesburg in the early 90’s—one was a street sweeper by the name of German. Another was a bank messenger by the name of Jacob. When war was raging all around Johannesburg, these two coming from opposing camps came together. They met at night under bridges and in corners. They were not Christians and they asked the question, “How can we bring reconciliation to this city?” They started bringing together a few other leaders and as those leaders starting holding hands, they came to a decision to invite the church to take the process forward. I still remember sitting at that first meeting where they had called on the church to come and help them reconcile. As we came into the hall, people were sitting outside literally lying on their guns. We walked in and they called the people in and as the people sat down they said to me, “You can start now.” And I said to them, “What do you want me to do?” They said, “Pray first.” And I said, “How do you want me to pray?” They opened the

book of Isaiah, the passage that was read here earlier. They said, “Read that and after reading that, God will tell you how to pray.” And I read the passage, “the wolves shall live with the lambs and the leopard lie down with the calf and the lion and a little child shall lead them.” I read that passage and I prayed. After that, they said, “Here are the rules. Take us forward to a position of truth and forgiveness. We leave that to you.” I tried to follow the rules. They started opening their hearts to one another. It was a very difficult meeting indeed. After a while, they came to a point where there was a deadlock as to how to move forward. Then they said to me, “What should we now do?” I said, “I do not know. If it was in church, I would know what to say to you.” They said, “Tell us what you would tell us in church.” I said, “In church, I would say, share the peace of the Lord.” They said to me, “How do you do that?” I said, “You just stand up, go to another man, hold his hand and say, ‘Peace of the Lord be with you’”. They stood up, “All right, we want to do that.” So they stood up, they started sharing the peace. I want you to know, my brothers and sisters, I have never in my whole life experienced such a deep meaning of that liturgical stanza. For these people, as they were greeting one another saying “Peace of the Lord be with you,” they would rush on and say, “What happened to so and so?” And then the other would say, “He died last month.” “How did he die?” “He was killed in this conflict.” Enemy would weep over enemy and the whole place for 30 minutes was just immersed in tears. People say, “Peace of the Lord be with you.” And at the end of the time, after 30 minutes, I stopped them and I said you can sit down. Go back to your places. After sharing the peace of the Lord, it didn’t matter who was sitting next to whom.

Somehow, they had found the one who knows how to weep our tears, they have found the one who knows how to dream our dreams, they had found the one who is able to turn our dreams into reality. The call to the Methodist people all over the world is not different. It simply says, “In the name of Christ Jesus, let us go to our communities and say to them, be reconciled, for it is the will of God that God’s people should be reconciled.”

I thank you.

World Methodist Conference Ecumenical Service

Sermon by Dr. Sam Kobia

The story that we have just read about Jesus Christ feeding 5000 people with the five loaves and the two fishes is a story all of us heard when we were children going to Sunday School. And so you might wonder why we have to preach on a passage that is so well known and that many of you have heard so many times. So what is new about what we have to say today? This story we are told is a miracle that Jesus performed feeding 5000 men without counting women and children. As we know, there are usually more women and children when it comes to matters of faith and religion. So it is quite possible that there were more than 5000 women and children. The story does indeed point to the miraculous power of Jesus. But it is a miracle with a difference. It is a miracle of sharing and caring for each other. The act of feeding of the multitude starts with a small boy who had the meager supplies for his snack perhaps given to him by his mother. Unlike Jesus and the small boy, the disciples do not think about sharing and obviously did not show any sign of caring. For them the option was to send people away to fend for themselves, or to turn to the market solution. But the market solution was too expensive otherwise the disciples would not have asked, “Are we to go and buy two hundred denarii worth of bread, and give to them to eat?” But Jesus wants them to take an alternative way—he turns the situation into an opportunity for the people gathered at that place. He ensures that all are fed from among their own resources. Jesus encourages the community to reclaim what is theirs by right. He will not send the people off to their respective homes or to their villages hungry, nor does he depend on the market to feed them.

Jesus gives them more than food, he teaches them the art of sharing. He teaches them how to be a community of love. This is implied by the way he asks them to sit down in groups — those who had some food with them and those who had no food at all had to sit together. The haves and the have-nots had to sit together as a people. The gospel writer tells us that Jesus then takes the bread and blesses it, breaks it and gives it to his disciples to distribute it to the people. It is amazing that in the midst of a simple event of sharing food, the author uses this sacramental language — much before the actual Christ-event, the Last Supper, is recorded in the Bible. This act of Jesus gives new meaning and significance to the sharing in the body of Christ. Today in the context of an unjust and unequal world, in a world where we have reached unacceptable levels of hunger and poverty, the sacraments symbolize a strong word of hope — an alternative feast of God.

And on the other side of the coin where there are the grotesque levels of wealth, — the sacraments here symbolize the gift of radical sharing; and not just a sharing of the surplus after all our own needs are met. Radical sharing and not just charitable acts either!

“The Eucharist embraces all aspects of life. It is a representative act of thanksgiving and offering on behalf of the whole world. The Eucharistic celebration demands reconciliation and sharing among all those regarded as brothers and sisters in the one household of God and is a constant reminder in the search for appropriate relationships in social, economic and political life. All kinds of injustice, racism, separation and lack of freedom are radically challenged when we share in the body and blood of Christ”.

Yes, all manner of evil in the world today will be transformed if we share in the body of Christ. If we stay united in the body of Christ, the sacraments symbolize a strong word of hope for the world and for the people.

But then the big question is what if we stay divided? What if we as churches not only stay divided but continue to be divided even more? Will there be a strong word of hope for the world if we stay divided? Archbishop Desmond Tutu of South Africa once said, “Apartheid is too strong for a divided church!” What do we say today?

I say today, a world that believes in violence as the only solution to the problems and conflicts facing human beings is too strong for a divided church!

I say a world that continues to plunder the resources with impunity while millions of children die of starvation is too strong for a divided church.

I say a world where the G-8 meets when innocent children, women, and men in Lebanon, Palestine, and Israel are being killed by the hour and the leaders of the most powerful eight countries go home without as much as calling for a ceasefire, is too strong for a divided church.

I say a world where the rich nations turn away desperate immigrants in search of income to feed their families and many of them die in sea and nobody is held accountable is too strong for a divided church.

I say a world that seems bent on another nuclear race because those possessing nuclear weapons and those aspiring for them cannot agree on the way forward is too strong for a divided church.”

Brothers and sisters, I say today a world where there is increasing glorification of social permissiveness and a deepening onslaught the family which is the foundation of every society and the Christians cannot speak for it, it is too strong for a divided church. In other words this divided world needs not a divided, but a church living as one body of Christ.

And what does the World Methodist Council meeting here in Seoul say today concerning the crisis in the Middle East? Yesterday I read what Archbishop Elias Chacour said and I’ll just read the one sentence that struck my eyes. He said,

Yesterday (meaning the day before yesterday) while traveling to church in Haifa the first rocket exploded 100 meters away from my car. He explained why he did not come to be one of the key speakers to this assembly. That reminded me what happened way back in 1968 in Uppsala, Sweden, when the World Council of Churches had its assembly there. The main speaker of the assembly did not come to Uppsala. That is because a few weeks before the assembly Dr. Martin Luther King, Jr. was assassinated. He did not come to the assembly but the assembly heard his message. Will the World Methodist Council meeting here heed the message from Archbishop Elias Chacour. It was after that event in Uppsala without Dr. Martin Luther King, Jr. having died because of racism, the World Council of Churches established what has become its most famous program—the program to combat racism. Today I don't know of any other major gathering of Christians in the world when the war is going on in the Middle East. It is the World Methodist Council meeting here in Seoul, Korea. What are we going to say about that? I say that unless we sit down and really come up with strong sentiment to honor those who are dying and because one of them couldn't come here, that you have Americans and British who have refused to call for a cease fire because they say enough have not been killed yet. We must speak to them and say more than enough people have been killed. More property has been destroyed than should be destroyed. And those who are being killed are not just Lebanese and Palestinians but also Israelis and all these are children of God made in the image of God. That is the message we need to tell them. And the World Methodist Council has a pattern of history here and would have to say enough is enough, stop that war now.

Brothers and sisters, the disunity of the church is too costly in ways we don't want to imagine. First, it is a cost to the very integrity of the church. The last prayer of Jesus before he was taken away to be crucified was such a passionate prayer—we all know it by heart. When you read John 17 and especially verse 11 and verse 20.

John 17:11-20: I will remain in the world no longer but they are still in the world and I am coming to you Holy Father. Protect them by the power of your name, the name you give me so that they may be one as we are one. Verse 20: My prayer is not for them alone. I pray also for those who will believe in me through their message that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me. I have given them the glory that you have given me that they may be one as we are one.

Jesus was at pains, in saying this prayer because he knew the cost of division among those who believe in him. So if we remain divided it means we have disobeyed the words of the one who has called and sent us.

Secondly, our disunity is a cost to our witness to the world. Jesus prays that we may all be one so that the world may believe. We will not be credible in our advocacy for the unity of the humankind if we ourselves remain so hopelessly divided.

Thirdly, our disunity is a cost to the peace and justice that we are so committed to pursue such as we are seeing continues in the Middle East. Very often we do not even speak with one voice in calling for non-violence and against war as a solution to conflict. Some of us might pray for x, other might pray for y. Which of those prayers will God answer? Our disunity is a cost to the search for peace and justice in this world.

Fourthly, our disunity is a cost to our efforts at eradicating poverty and reducing inequality within and between nations.

Therefore we have no choice but to double our efforts in the search for unity of the church. In order to be successful, we need to be transformed and reconciled.

It is in Jesus Christ that God's grace transforms the world from within. The word became flesh, lived among *us* and shared human suffering as well as joy (John 1:14) In him and through him all were created and all are called together in unity, in justice and peace. In him all are to be reconciled, transformed, transfigured and also to be saved: (Col. 1:15-23) to become a new humanity and new heaven and earth (Rev. 21:1). The whole world needs to be filled with God's grace in the Life-giving power of the Holy Spirit. Such emphasis on God's transformative grace corresponds to a new emphasis on transformative justice which the world and the church need today more than ever before.

In this whole process we are challenged to start from within, with ourselves. Reconciliation with the body of Christ must start with repentance. We should start by accepting that we have fallen short of what is expected of us. We may look back and try to justify the historical, doctrinal, cultural reasons for our divisions but the fact is this; as long as we perpetuate the divisions we stand convicted by the Gospel of Jesus Christ. We must allow ourselves to be transformed and become new in order to effectively confront our past. If we remain adamant, stubborn and self-righteous we shall be of little use to ourselves and of even less use to the world and to others with whom we want to relate.

Transformative justice deals with the past in the present. Its goal is to achieve healing and reconciliation. The process of reconciliation both transforms the subject as well as the relationships between those seeking reconciliation.

Reconciliation within the body of Christ requires new creative ways of addressing how the Church's mission history has sometimes been interwoven with the breaking down of traditional forms of healing and reconciliation within communities and among peoples. Transformative justice calls on the churches to make a costly commitment to overcome divisions within their own life - and between them. It is by achieving such transformation within ourselves that we shall have the capacity to enable our communities to be transformed to live fully the diversity of their peoples and cultures as a clear reflection of God's creation and image of humankind. To be the church today is to be healing, reconciled and reconciling communities.

Reconciliation is all about relationships. If we focus on our capacity to relate to each other, to creation and to God, we realize that our ethical challenges have a profoundly spiritual dimension. We can no longer separate ethics and ecclesiology, the search for unity of the church and the unity of the humankind. They are closely related with each other. The reality of sin reflects the reality of broken relationships with God, the fellow human being and the creation. Sin has its social and practical expressions, which breed death instead of life and undermine our fellowship. Christ restores life and heals and reconciles relationships distorted by sin. We celebrate this mystery of life renewed in Christ in the Eucharist that transforms us as members of the one body of Christ. In our daily lives, the Eucharist continues in the healing of relationships, in sharing life with life.

From our Gospel reading we know that the miracle of the feeding of the five thousand also means that God is willing to provide not only bread, but that God is willing to offer the bread of life as well, the food that does not perish but endures to eternal life. Once again, we learn that the fundamental lesson of hospitality is not simply in giving, but in receiving as well that which we most need to have. Jesus offers not simply food to the hungry, but himself to us all. In the Holy Communion, Jesus gives himself, and this memorial that we make of his body and blood allows us to become a part of that message, a part of that miracle whereby we, with those who hunger and thirst after righteousness, may yet be filled. But this happens only if we embrace and practice the art of sharing.

To a very large extent our disunity as churches is due to our incapacity to practice genuine sharing of gifts. One way of enriching our fellowship of sharing is by transforming the way we relate to each other. As churches and as ecumenical organizations — we need to have a kind of horizontal sharing of the gifts of grace. We must find ways of deepening our fellowship as churches within the one ecumenical movement. This is needed for the churches' self-empowerment, not just for churches own sake, but for the sake of each other and in order to gain the capacity to contribute to the world in need of reconciliation and healing.

In our search for unity we must not allow the church to be unduly influenced by external forces especially in the 21st century when identity assumes very high currency. The world, like the church, is no stranger to division. Some world leaders are adept at manipulating religious identities for narrow nationalistic and economic ends. Consider for example religiously fuelled racism, culture wars and the so-called clash of civilizations. Politicians are not solely to blame though there are too many exponents of particular religions who intentionally discount people of different beliefs and encourage aggressive behavior toward them. Such "identity politics" prepare the ground for sowing seeds of conflict, civil unrest and war.

In Christ, God is revealed as a healer who offers reconciliation and forgiveness as gifts of pure grace. We are called to discipleship in Christ's way; "Love your neighbor as you love yourself." Unfortunately this remains a counter-cultural message, no matter where we find ourselves. Communities that are true to Christ

are called to make clear that their identity provides ground for cooperation; dialogue and respect, for Jesus assured us that it is the peacemakers who are blessed. If humanity is to live more peacefully in a more just world, Christianity as well as other religions must announce their refusal to be used as pawns on a political chessboard.

Reconciliation within the body of Christ calls for confession and repentance. We know that 'Mission' carries heavy historical baggage, having played a part in fostering division and conflict between peoples, and even between families of churches. Let us acknowledge that there is often a risk of being disrespectful of others and their traditions when one is highly motivated to promote and defend a significant cause and message. There have been times when we Christians have been insensitive to others, and worse, both outside the churches and within them. For this we must be prepared to say we are truly sorry.

But even when Christians are performing at our best, the prophetic dimension of the gospel is likely to cause offense. We are called to be ambassadors of Christ, as Paul said, and sometimes an ambassador is required to convey an essential message despite its unpopularity. While this is true, it must never be forgotten that the message we bear is ultimately a message of love, not a message of condemnation.

We know that it is possible for us to become what we are called to be — the One, Holy, Catholic and Apostolic Church — only through the grace of the Triune God. We trust that, through the power of God's Word and Spirit, the Creation may be redeemed and made new. In healing us as persons created in God's image, in reconciling us as communities, the Holy Spirit builds us up in love, transforming us into the one body of Christ. In order that we may play the part that God has assigned us in the healing, the reconciliation, the transformation of all people, and of the whole Creation. This is Qikomene in practice. Indeed, we have seen it in practice this afternoon.

We warmly welcome the decision of the World Methodist Council to associate itself with the Joint Declaration on the Doctrine of Justification. It is with joy and with praise to God that on behalf of the World Council of Churches, I have witnessed today the World Methodist Council joining the Roman Catholic Church and the Lutheran World Federation in this historic and courageous act. We pray and encourage other Christian World Communions and regional ecumenical organizations to do likewise because this is a giant attempt to overcoming divisions within Christendom and it also brings closer to the unity that we all pray for and that Jesus Christ prayed for and commanded us to continue to seek.

"Called in Christ to be healing and reconciling communities" is a modest exercise in ecclesiology. It invites us to begin defining the sort of church that our world needs. Our world needs a church that bears witness to the gospel in word and deed. Our world needs a church that is alive in worship and learning. It needs a church that opens its doors to outsiders. It needs a church engaged with those who

suffer and with those who struggle for justice and peace. It needs a church that provides services to all who are in need and a church that is faithful. Such a church becomes even more effective when we work together in unity.

Brothers and sisters, let us pray to God that God will empower us and make us become such a church because we would then not rest until we are reconciled and until justice, peace, and dignity will be experienced by all those people in the south, north, in the east and west and that would then experience the fullness of life promised to us and to all humankind by Jesus Christ who is our Lord and Savior and so let it be. Amen.

(Sermon preached by Rev. Dr. Samuel Kobia on 23 July 2006 at the Kum Nan Methodist Church on the occasion of the 19th World Methodist Conference.)

2nd Bible Study - Reconciliation for the Individual

by Rev. Duleep R. Fernando

(Ephesians 2: 11-22)

There was a lady from our Church, who nearly died because of the Tsunami that struck parts of Asia in December 2004.

The killer wave carried her about 20 feet into the air and she just managed to hold on to the branch of a tall tree and survive.

When she remembered the pain, fear and agony of that traumatic event, she would burst into tears.

But she would always remember to thank God for saving her and say “I was saved for a purpose and I must serve my God and fulfill that purpose.”

Paul in this passage asks us to remember : verse 11 *“Therefore, remember that formerly you were Gentiles* “ In verse 12: *“Remember that at that time you were separate from Christ*

The Need to Remember

The word ‘remember’ is important in the Bible.

The Prophets told Israel “Remember you were once slaves but you were liberated by God.” Jesus, when he instituted the Lord’s Supper, said *“This do in remembrance of me.”*

Paul uses the imperative mood and asks them to engage in a conscious act of the will to remember, because we forget so soon. Remember who you were, who you are and who you will become.

Memory is important because the experiences of the past have shaped our lives and structured our minds to think and act in a certain way.

Paul speaks about the Gentiles. In verse 12 he says, *“Remember that at that time you were separate from Christ, excluded from citizenship in Israel and foreigners to the covenants of the promise without hope and without God in the world.”*

But Paul also says in Phil. 3:13 There is a time to forget — the scars that disable you, the failures that drag you down, the guilt of sins that God has forgiven.

We must forget these things, but there are things that we cannot forget. Painful scars that leave sad memories are permanently inscribed in our hearts. But God

can transform even these, when the Great Healer takes them into His hand.

He can use them for growth in faith, courage and service, so that our scars become symbols of hope and transformation.

But Paul says, remember what you were — what you have become by the Grace of God. If you do, it will fill your heart with love and gratitude and drive you out to serve the Lord.

Paul speaks about Gentiles:

Life without Christ

Verse 12: *“Remember that at that time without God in the world”*

They had no relationship with Christ and no expectation of a Messiah to deliver them. They were excluded from citizenship in Israel and had no part in the nation that God had bound Himself to.

They were foreigners to the Covenant of promise.

The blessings of the Covenant bringing God’s favour and forgiveness was unknown to them.

They were without hope because they did not know of God’s promise to include Gentiles in His plan of Salvation.

They were without God and did not know that He had revealed Himself in Nature and History.

The gods of Greece and Rome failed to satisfy the hunger in their heart for God.

As someone put it: They were Christless, stateless, friendless, hopeless and Godless. What a sad state to be in!

But this is Paul’s estimate, not only of Gentiles but all who don’t know Christ. They have wrapped their lives around the material things of life and can not see ultimate reality.

Their lives are blinded by their search for sensory fulfillment and cannot see the futility of life.

The Buddha was right when he said ‘All is suffering’. When we see the pain in life, we will say ‘At the heart of everything there is a “sting”.’

The glamour and glory of man shines and fades away and all that is left is emptiness and sorrow.

But with God, there is a difference.

He is working out a good and loving plan in the lives of those who trust Him.

Even in suffering there is purpose and hope. The futility of life is then removed.

I once met a high Government Official with whom I tried to talk about Christ. He thought I was being foolish and naïve in my belief in Jesus Christ. He said God is for the weak who can't handle life in their own strength, who have no resources of their own and look for a crutch to hold on to.

Sometime after this meeting, I went to visit a patient in hospital and I heard a man groaning in agony in the next room. He was saying 'Oh God, help me. Have mercy on me. I don't want to die. Please save me.'

It was this Government Official. As life was slipping away from his hands, he realized that life did not belong to him. It was a loan from God. Now he had to give it back. He had no confidence or resources to deal with the experience of death.

Life has no meaning or hope, unless we see the Master Plan of our Creator. Paul uses the word 'alienation' to describe mans condition.

You are alienated from reality from meaning and purpose in life and from the whole scheme of things.

I once followed a car that had a bumper sticker "Don't follow me. I am lost in the solar system." That's what you were, Paul says - lost and alienated.

In verse 13 *"But now in Christ Jesus you who once were far away have been brought near through the blood of Christ."*

Brought nigh through the Cross

Remember that you are no longer alienated or separated from God.

Through the blood or the death of Christ, through the sacrifice He made for us, reconciliation is possible between God and humans. Reconciliation for individuals begins with reconciliation with God through Christ.

Jesus Christ becomes our representative who takes our place and reconciles us to God.

We can't do anything to make us acceptable to God. Because of our self-centredness and sin, we are separated from God.

But He who was without sin was made sin for us, so that we might be made the righteousness of God. All we need to do is to repent of our sin and self-centredness and trust in the God who has mercy on us.

Peace with God brings peace to the heart of an individual.

I don't know if you remember the first day in your life with this truth struck you, when you knew you were forgiven and accepted by God. Those of us who come

from one Christian background feel much more the thrill and sense of this covenant. We can truly sing, “At the cross, at the cross where I first saw the light, and the burden of my heart rolled away.”

When we remember, Paul says, “We will be grateful and commit ourselves afresh to serve our Master.”

When we are reconciled to God, we become reconciled to ourselves. Our sin is forgiven and our guilt is removed.

We no longer live in restlessness and fear. Paul says, “*We are in Christ.*” His life flows into us. He, himself is our peace. He comes into our life and brings peace. And for this to happen, His way of life must become our way of life. We must imitate his humility and love and let Him transform us into His image.

We can estimate ourselves properly — neither over estimating or under estimating ourselves.

Self Esteem

Self esteem is a word we often use in our individualistic societies.

We want to be respected, valued and feel important.

We want power and a sense of greatness.

But sadly, the world’s understanding of self esteem is very different to God’s estimate of our worth.

Self esteem is based on 4 factors:

First, our pedigree — who am I? Where do I come from? Where do I belong? The higher our family and social roots, the greater our self esteem. Secondly, the roles we play in Society — What do I do? What are my abilities and achievements? What kind of Public image do I have? How high have I climbed on the ecclesiastical ladder?

Thirdly, the love and acceptance of people — Do others love and accept us? Are we important to others ? If they reject us, it is a blow to our self esteem.

Lastly, the desire for eternal significance. We want to be remembered. We want to live for ever.

The feeling of eternal loneliness and alienation destroys self esteem.

When one looks at the vastness of the heavens and the sheer breath of eternity, we say with David, “*What is man that you are mindful of him.*”

We are nobodies. We have no cosmic significance. We want to be accepted not just for a short time by a small group of people. We want to be accepted eternally by the very God of this Universe.

The Cross gives us a new estimate of ourselves:

We are important and of worth, because we are the children of God. We are members of His family and He loves us so much, that He is willing to die for us. That is our greatest glory.

As Peter said *"Once we were no people but now we are God's people."*

We have a purpose to fulfill in God's world a plan a destiny and we are co-workers with God to do what He has planned for us on earth.

What is important is not the empires we have built for ourselves or the great achievements we have accomplished.

It is whether as humble servants of our Lord, we have done our Master's bidding.

That is our true greatness. *"He that is greatest among you, let him be a servant."*

Our life with God is an eternal life, when we will enjoy a love that is eternal.

Our work for Him has an eternal significance because we build up an eternal Kingdom.

Our self esteem is not based on our personal achievements, our degrees, our family connections or our high positions.

Jesus had none of these. He was equal with God but emptied Himself and took the form of a servant. That is true greatness. It is not to ruthlessly climb the ladder of success, driven by selfish ambition and being restless until we reach the top. Whether it is an ecclesiastical ladder, the New Testament ladder or professional ladder it will some day crumble. But the ambition of our life is to be a humble servant of our servant Lord. If we can find our identity and our glory in our servanthood, we will find we are reconciled to ourselves and the best in us is drawn out and used.

Some of us have power and this makes us feel proud and important. But to follow our master in humility and to use that power only as an opportunity to serve is to be a servant of our Master.

I was once asked to visit a man whose village had been subjected to a brutal attack done to our Civil war and he had lost his wife and children.

He himself was paralysed below his waist because of gunshot injuries.

I went to his home expecting to find a bitter man, angry with God and Society. But when I went to his shack, I was surprised to see that a wonderful transformation had taken place in his life.

He had met the Saviour and committed his life to God. He spoke of the deep love he had for the Lord and the hope that sustained him.

He said “God has preserved my mouth, so that I may speak about His love to others.” “God has preserved my hands and I want to serve disabled people like me in carpentry and welding, so that they can live useful lives. I want to use what is left of me to serve my God and do what I can for Peace.”

He was a nobody, but God picked him up and made him a somebody. Through the Cross, he was brought nigh to God and he was reconciled to himself and now he wanted to serve others. Once we were nobody, but now we are somebody to God.

Breaking of Barriers

Verses 14-15. *“For he himself is our peace, who has made the two one and has destroyed the barrier, the dividing wall of hostility, by abolishing in his flesh the law with its commandments and regulations.”*

In the Temple there was a barrier that separated the Court of the Gentiles from the Court of the Jews. No foreigner could enter within the barricade which surrounds the Sanctuary. Anyone caught doing so will only have himself to blame for his death!

The Ceremonial Laws divided the people.

Regulations regarding food, sacrifices, various social customs, divided the Gentiles from the Jews and made them unclean.

Jesus Christ has removed this barrier.

He fulfilled the Moral Law completely and gives us His power to obey it.

He also abolished the Ceremonial Law by fulfilling all it pointed to, through His life and death.

Now there is no Jew or Gentile, rich or poor, East or West. We are united in Him because the barriers are removed.

We know what walls do.

Between close relatives' houses, there are no walls to separate one's property from another because they trust each other.

Between friends, there could be short walls of about 2—3 feet and people can move from house to house easily.

When the relationship is not too close, there are 5 ft walls. You can see what happens on the other side but the walls prevent encroachment.

When they are enemies, the walls rise to 8 ft. They don't want to see each others faces. They want to hide from each other.

To look at a face indicates relationship. When we turn our face away there is no relationship.

When we look at another person's face, we feel responsible for him. We have encountered someone with hopes and fears and dreams. We then have to get involved in that life.

To look at their faces — to remove the walls that prevent seeing their faces — This is essential for reconciliation.

We often see grinding poverty on the T.V. We see the faces of the poor but we don't like to see them. We don't want their faces to haunt us and disturb our affluent life styles.

So we turn our faces away.

But when the barrier is removed, we look at his face recognize his worth. We become responsible for him.

God's searching question to Cain "*Where is your brother?*" is often addressed to us. Will we say "How am I to know? Am I my brother's keeper?" I haven't seen his face.

When we are reconciled to God, He breaks those barriers and we see our brother as one who is of worth and dignity and for one God's son died. We look at him with the eyes of God and say we take responsibility for you.

Let's be practical here – there are faces of persons we don't want to see – the ones who have hurt and humiliated us. Maybe because of our obsession with ourselves and our hurt, we find it difficult to forgive them. We have built a barrier which we don't want to pull away. Today, as we think of this theme of reconciliation for one's self will we forgive them? At least in our hearts will we forgive them? We can follow it up with a letter or a visit.

Remember Jesus Christ has broken the barriers so that we can forgive. An infinitely loving God has taken our hate and evil and taken into his heart on a cross. He is able to forgive us and give us the strength to forgive others.

One of the barriers to reconciliation is the use of violence. The scars caused by violence don't go away easily, we all know that. Some of us glorify in non-violence, but if a loved one is tortured or killed; our principles of non-violence vanish. We want revenge, we want to retaliate. When violence is used people are divided. A spirit of hatred, revenge and retaliation is unleashed and a full cycle of violence is set in motion.

But when you look at the cross we see Jesus refusing to respond to violence with violence. He has the power to do so, but he does not use it. No violent word or act

proceeded from Jesus. The result was he had to die on a cross. As violence was inflicted on Jesus he absorbed it into himself and forgave those who used it. He broke the cycle of violence by the power of love and forgiveness.

In verse 16 we read, *“He put to death their hostility through the cross.”*

So often reconciliation is not possible because the response to violence, is violence. The cross is the symbol of violence, but Jesus transformed it into a great symbol of non-violence. The resurrection; however, showed that victory is ultimately possible through the cross and through non-violence.

We look at the centurion who was in charge of the operation where Jesus was crucified. We can say he was a symbol of institutionalized violence. He looked at Jesus and said, *“Truly, this was the son of God.”* Jesus was not like the other prisoners who died. The non-violent reaction, both in words and deed, in some way created faith in this centurion.

Some years ago the world was shocked by the death of a missionary and two children who were working among the lepers in India. The father and two small sons were burned to death in their car. The wife was interviewed almost immediately after the incident. She said, *“I can only forgive these people who killed by husband and sons.”* There was no hate, no revenge, only forgiveness inspired by the love of Jesus.

The former Chief Justice of India, a Hindu, commenting on this incident, perpetrated by Hindu extremists, said, *“The killers expected by these deaths to prevent the propagation of Christianity.”*

By her forgiveness, the Gospel of Jesus has been propagated to the entire of India. That’s the power for forgiveness. Have you used this power? Have you harnessed the potential of non-violence to break down our barriers?

Walls and barriers often divide us into ‘We and Them’. We treat ‘them’ as ‘others’. They are not a part of ourselves.

“You are different and I resent you for that.”

Differentiation is necessary for identity but creating barriers is sin. It denies the worth of a brother.

We fear that ‘they’ will grab the resources, the space, the blessings — that belong to us and we try to protect ourselves from them.

But now we are both reconciled to God. The walls are removed. The enmity is over.

Jesus Christ has taken the hostility between Jew and Gentile, between rich and poor, between East and West.

When He died, our prejudices, our hatred, also died with Him. An infinitely loving God takes the hate and evil into His heart. It breaks His heart but He is able to forgive and unite us.

He who abhorred violence, absorbs it into His body. He breaks the cycle of violence by the power of forgiveness and love.

He says to the oppressor, your hate and evil can't defeat the love of God. I will love you to the end and overcome your hate.

The resurrection is the sign, that, that victory is possible. Sin did its worst but the love of God won in the end.

People with differences are reconciled to God and in that reconciliation, their enmity is destroyed.

Before the Cross, no one is of higher value than the other.

We are equal because we all stand as sinners.

He dies for all. His forgiveness is extended to all who want it.

His love is willing to accept all who have faith.

Races don't matter. Classes don't matter. We are all one.

So, to maintain divisions is to deny all that Christ has done. Those who come to the Cross, and call Christ their Saviour, are one family. They belong to one another. Their prejudices, their enmities are removed.

Christ our Peace

In verse 14, Paul says — Christ is our peace.

In verse 15 he says — He makes Peace.

In verse 17 — He preached Peace.

There is no lasting and sustainable peace apart from Him.

Christ is our peace

Isaiah calls Him the Prince of Peace.

In the time of cruel Herod, the angels announce the birth of the Messiah — and Peace on Earth and Goodwill toward Men.

To His troubled disciples, Jesus says *“Peace I leave with you. My peace I give unto you.”*

Peace encompassed the whole Ministry of Jesus.

His word of peace brought wholeness to the sick, forgiveness to the sinners, restoration to the one who failed - Confidence in God's ultimate salvation to the one who faced death.

The theme of 'peace' permeates this section of Ephesians.
Jesus Christ is our Peace. He has made peace through the Cross.

Verse 17: *"He came preaching the Good News of peace to those who are far off and to those who are near.*

And He has created a new being, a new body — the Church.

The New Community

A people united to Christ, in whom the divisions of life are broken.

The reconciled individual is incorporated into this new community and finds his identity in that community.

This community is described in different ways in this passage.

It is called the household of God (verse 19)

We are members of God's family. We are at home with God and in this family. We are committed to support and care for each other. No one needs to feel an outsider in this family because the barriers are broken and we are One.

The community is described as a Kingdom, which has citizens. (verse 19).

We are no longer stateless. We are citizens of the Kingdom of God. We live obedient to the King.

The community is called a building (verse 21) which has a foundation of the Apostles and Prophets. (verse 20).

These were the recipients of God's revelation and interpreters and carriers of the revelation.

More than these individuals personally, it was their words and writing that was the foundation of the Church.

The Church is built on the Scriptures.

The Holy Temple

No one can change or tamper with that foundation. The building analogy is narrowed down to a Holy Temple.

Jesus Christ is the chief corner stone.

The corner stone was part of the foundation but was the part that carried the weight of the building. The shape of the building depended on the corner stone because the walls went up on its lines.

It was a place of security because if a flood came, the corner stone was strong and stable and would not shake.

The corner stone held everything together — all the stresses were directed to it and it gave unity and strength to the building.

In the process of excavation, they have found corner stones, 38 ft in length and 570 tons in weight.

Jesus Christ is the corner stone of this building — this temple. He holds everything together in the Church.

The secret of growth, unity and strength is found in Him.

Unless we are in Him, the Church disintegrates.

Our community life is centred in Him and our programmes, fellowship and structures cannot take the place He takes in the Church.

The New Testament shows that God does not dwell in temples made with hands. He dwells with his people — His own Society.

His followers experience the presence of God with them.

But notice the temple is still in the making.

It will rise to become a holy temple.

The completion is still in the future.

The Kingdom of God is present but it is still to come.

A Total Reconciliation

In Ephesians, the eschatological climax is implicit. It is like crouching behind every door waiting to spring. Many passages point to this truth that Paul speaks of explicitly in other Epistles.

History is not going on and on to an unknown destination.

It is not a cyclic process, alternating between a Golden Age and a Dark Age.

History has a goal, a destiny — when there will be a grand reconciliation - When God the Creator and Lord of the Universe will restore His creation to its original perfection.

Then the longing of the human heart for peace, will be fulfilled. On that day, nature will be reconciled. *“The wolf will lie down with the lamb. A little child will lead them.”* (Is. 11)

Humans will be reconciled to one another.

“They will beat their swords into plough shares and their spears into pruning hooks.

Nations will not take up sword against nation, neither will they train for war any more.

(Is.2:4)

God will be reconciled to His world and *“the earth will be filled with the Knowledge of the Lord as the waters cover the sea.”* (Is.] 1:9)

Then the Messiah will reign — the Kingdoms will be on his shoulder, and of the increase of his Government and Peace — there will be no end.

“The dwelling of God will be with men and He will live with them. They will be His people and God Himself will be with them and be their God. He will wipe away every tear from their eyes and there will be no more death or mourning, or crying or pain, for the, old order of things has passed away.” (Rev.21 :3-4)

That is the temple, God is building. We are called to be co-partners with Him in God’s Mission.

We had a Missionary Teacher in Sri Lanka. He obtained a 1st Class in Mathematics from the University of Cambridge and came to Sri Lanka when he was 24 years old, to serve in our Mission Schools. He virtually poured out his life to serve our people as a Missionary and a Principal.

Then there was a Typhoid epidemic in his area and some parents would put their infected children out of the home on to the streets to prevent the healthy ones from catching the infection.

This Missionary went from house to house, collecting such children and nursing them back to health. He saved many lives but he himself went down with Typhoid and at the age of 34, died. What a waste of a talented life.

But No! He contributed to a Kingdom that will never die.

Today, in a country where people are antagonistic to the Gospel, doors keep opening for the Gospel because people remember Missionaries like Rev. Darrel. They poured out their lives to build God’s Kingdom of justice, love, truth and peace. The Kingdom where Jesus Christ reigns.

In this age, we are called to this task.

The King will Come

One day, the King will come to consummate His Kingdom. Will we be found to be faithful, working for our Lord — using every opportunity to share this Gospel of Peace?

So many Christians think we are on a luxury cruise, enjoying the blessings of God selfishly, while a world torn apart by suffering and need is all around us.

We are not on a pleasure boat. We are on a life boat.

Thousands around us are sinking in the storms of life. What are we doing with the precious life God has given us? Are we pottering around with trifles and enjoying ourselves, while people whom God loves and for whom he died, are in great peril?

There is a war on and the forces of evil, poverty and conflict are seeking to 'overwhelm' us.

But God will prevail in the end — that victory is assured to us because of the resurrection of Jesus Christ.

God is seeking for people to fight in this great conflict of the ages - to fight in the villages, to fight in the cities, to fight in the schools, to fight in the ghettos of this world, to fight to win the minds and hearts of men and women, to fight and never surrender; because one day we will overcome. That is what gives us courage and hope even though at times when we feel the odds are so much against us and darkness is just covering us. The resurrected Savior is with us and we are assured that he will prevail in the end.

But we fight not with guns or bombs.

Our weapons are those of love, self denial, sacrifice and the Gospel of Peace entrusted to us..

The drum beats of His Army are the heart beats of our love.

The Saviour has come and brought the Gospel of Peace.

He is our Peace and one day He will bring Perfect Peace.

But He wants Peace-makers who will implore others saying "*Be ye reconciled to God be ye reconciled to one another.*"

Oh, that our Methodist people will be such messengers of peace pointing to the King who brings true peace, living lives of obedience that makes the Gospel of Peace prevail in a divided world.

The Restoration of Communion between Victims and Victimizers: Reconciliation for the Individual

Dr. Evelyn Parker

Introduction

To: His Eminence Sunday Mbang, Chairperson of the of the World Methodist Council (WMC), George H. Freeman, General Secretary of WMC, Gillian Kingston, Program Planning Committee Chairperson, our Hosts the Kum Nam Methodist Church, my Senior Bishop of the Christian Methodist Episcopal Church, Bishop William H. Graves, and the College of Bishops of the CME Church and my CME Family present here, this magnificent body assembled here, to all of God's children. *Praise God from whom all blessings flow; Praise God our Creator, Liberator, and Power within this world.*

I am deeply appreciative to the Perkins Youth School of Theology Community for being a sounding board for my ideas. I'm especially thankful to Neeki Bey, Tonya Burton, and Ed Volfe key leaders in the PYST Community for listening to me. I am grateful for the work and expertise of Dr. Abraham Smith, my colleague, to Dr. Greg Jones, Dean of Divinity School, for his work on forgiveness and the influence of the Valparaiso Project for the Education and Formation of Faith directed by Dr. Dorothy Bass. My Womanist Colleagues, especially Dr. Cheryl Townsend Gilkes. I am also thankful to Retired Senior Bishop Marshall Gilmore who trusted me enough to recommend me for this occasion.

How does a woman or a man who has been victimized by villainous persons of power forgive and reconcile? Who are victims and who are victimizers? What is involved in the process of reconciliation? What are the attributes of victims and victimizers that seek to walk the rough, rough road of reconciliation? Who are our examples of authentic reconciliation? Who are the exemplars of the ministry of reconciliation? These are the questions I wish to explore with you, questions I feel sit at the heart of the nature and purpose of reconciliation for the individual. I have entitled my presentation, "Restoration of Communion between Victims and Victimizers." I must confess I didn't find any easy answers to these questions during my research, reflection and writing. The process of preparation for this occasion has been a time of prayerful self-examination about my own practices of forgiveness, justice, and reconciliation. As such, I must offer a disclaimer up front. I do not want to suggest that reconciliation for the individual is an easy process with simple steps and simple levels to accomplish, nor do I want you to leave this assembly feeling that reconciliation is something I cannot do. I do hope you will see the necessity of reconciliation if you desire to truly communion, the ultimate aspect of reconciliation, with God. Reconciliation is not only necessary

for communion with God but it is a possible reality for individuals to participate in the ministry of reconciliation. Now come with me.

Beulah Mae Donald: The Embodiment of Forgiveness and Reconciliation¹

Let me tell you a true story about a woman who I believe embodied forgiveness and reconciliation.

In 1981 the trial of Josephus Anderson, an African American charged with the murder of a white policeman, took place in Mobile, Alabama, in the USA. The trial ended in a hung jury. Members of the Ku Klux Klan in Mobile were angry at the results of the trial. They believed that the reason the jury was unable to reach a verdict was because some members were African American. At a meeting held after the trial, Bennie Hays, the father of Henry Hays and the second-highest ranking official in the Klan in Alabama said: "If a black man can get away with killing a white man, we ought to be able to get away with killing a black man." These vicious words incited the events that would follow.

On Saturday, March 21, 1981 Henry Hays and James Knowles, two members of the Ku Klux Klan decided they would get revenge for the failure of the courts to convict, Josephus Anderson. So they traveled around Mobil in their car until they found nineteen year old Michael Donald, who was innocently walking back home from a neighborhood store on that fated spring day. Hays and Knowles forced Michael into their car and took him into the next county where he was beaten with a tree limb until he was half dead. But that was not the end of their egregious act. They then tied a rope around Michael's neck and hung him from a tree. They wanted his bruised and bloody body to be a sign that white supremacy ruled the land of Alabama.

A brief investigation took place and eventually the Mobile police claimed that Michael Donald had been murdered as a result of a disagreement over a drug deal. However, Beulah Mae Donald, Michael's mother, knew her son was not involved with drugs. Michael had been attending the local trade school and worked part-time at the Mobile Press Register. She knew better than anyone about his hopes and dreams. So Mrs. Donald prayerfully considered a course for action, a plan for justice. She contacted Jesse Jackson in Chicago, Illinois who came to Mobile and led a protest march about the failed police investigation. Thus, a series of events happened that would eventually lead to justice.

First, the assistant United States attorney in Mobile, managed to persuade the Federal Bureau of Investigation (FBI) to look into the case. This investigation led to James Knowles' confession to the killing of Michael Donald. Morris Dees and Joseph J. Levin at the Southern Poverty Law Center took Mrs. Donald's case. During the trial in June 1983, Knowles, sitting on the witness stand said: "I've lost my family; I've got people after me now. Everything I said is true. I was acting as a Klansman when I done this. And I hope people learn from my mistake.

I do hope you decide a judgment against me and everyone else involved. (Turning toward Mrs. Beulah Mae Donald) I can't bring your son back, God knows if I could trade places with him, I would. I can't. Whatever it takes – I have nothing. But I will have to do it. And if it takes me the rest of my life to pay it, any comfort it may bring. I hope it will." Beulah Mae Donald looked Knowles in his eyes and replied: "I do forgive you. From the day I found out who you all was, I asked God to take care of you all, and he has."

Knowles was found guilty of violating Michael Donald's civil rights and was sentenced to life imprisonment. Six months later, when Henry Hays was tried for murder, Knowles appeared as chief prosecution witness. Hays was found guilty and sentenced to death. He was eventually executed on June 6, 1997 after a long-drawn out legal struggle. This was the first time a white man had been executed for a crime perpetrated against an African American since 1913. Mrs. Donald filed a civil suit against the United Klans of America in 1987. The all-white jury found the Klan responsible for the lynching of Michael Donald and ordered it to pay seven million dollars. This resulted in the Klan handing over all their assets including the national headquarters in Tuscaloosa, Alabama. This was the same group of Alabama Klansman that had been involved in the beating of Freedom Riders at the Birmingham bus station in 1961, this was the same group of Klansman that killed four little girls at the 16th Street Baptist Church bombing in Birmingham in 1963 and this was the same group of Klansman that shot Viola Liuzzo near Selma in 1965.

Mrs. Beulah Mae Donald, a welfare mother in a serene voice told reporters: "From Day One, I turned the situation over to God." She said she had already forgiven the men for lynching her son. How can a mother forgive and reconcile with those who lynched the baby she carried in the womb of her body for nine months and then in travail she birthed her son into this world? How could Beulah Mae Donald speak to the killer of her son as if her grief had subsided and the wound in her heart had healed? What matter of mother was she? At the heart of these events is a woman who sought to forgive the murders of her child even before it was clear who they were. At the same time she sought justice for the crime they had committed. For one to forgive their debtors without knowing who they are requires extraordinary character. For a mother to talk to the murderer of her child with words that indicate that they are no longer enemies, but restored friends in God's community of humanity is unbelievable. Who was Beulah Mae Donald? She was a poor black woman living in government housing. She had come of age in the vicious and violent belly of southern USA racist white supremacy. She was a woman who no doubt was a living witness of God's amazing, redemptive and reconciling grace. She had years of experience of fighting back the demons of disdain, demons of disregard, and demons of hatred. She was the mother of a victim who was killed because of the color of his skin. I believe Mrs. Beulah Mae Donald engaged in the practice of forgiveness and the ministry of reconciliation. I believe James Knowles, through the power of the Holy Spirit, a victimizer, also engaged in the practice of reconciliation. The tone of her words signifies a wealth of experience with forgiveness and reconciliation.

Who are Victims and Victimizers?

Mrs. Beulah Mae Donald's story is one among many where a parent is left to grieve the death of a child who was the victim of a vicious crime. In such situations a victimizer may or may not realize the gravity of his or her villainous act. The victimizer may or may not seek forgiveness. A victim may or may not take the first step of forgiving the victimizer. Individuals have been victimized in many contexts such as slavery in the United States, the Holocaust in Nazi Germany, and ethnic cleansing in Croatia. There are many different types of victims from wars such as those in Viet Nam, Korea, and Iraq, and even Lebanon. Soldiers have been killed by, a fellow soldier (friendly fire) as well as by the enemy. Civilians have been killed intentionally by individuals engaging in war crimes as well as accidentally.

There are many different ways that victims are abused by their victimizers. There are victims of sexual abuse that include molestation, incest, sex slaves, and human trafficking. Too often those who have suffered from incestuous relationships are unaware that they are victims of such vicious sex crimes. There are victims of intimate violence such as physical and psychological violence against women and children, to cite one example. The Dalits of India are victims of racism due to practices of the Hindu cast system. Women of all ethnic/racial backgrounds, all classes, and all nationalities continue to be victims of sexism and patriarchy. The children of Northern Uganda are victims of slavery. The boys are used as soldiers and the girls as sex slaves. There are victims of poverty, individuals who work in sweatshops or factories for less than \$2.00 US per day. There are victims of heterosexism and homophobia. Mathew Shepherd and Sakia Gun, in New Jersey, were killed because they dared to identify themselves openly as homosexuals. This litany intends to illustrate the countless number of ways you and I have been victimized. Our victimizers have been empires, institutions, groups of people, and various collective individuals. More often than not, we have been wounded by a victimizer who masqueraded as our friend.

Victims and victimizers collide in a variety of contexts. You and I can become a victim in most any situation. The church is one context where individuals abuse and misuse each other. Our polity and forms of governance victimize individuals whose sexual orientation is not considered normal. In our communities of faith we allow sexual predators and pedophiles to prey on innocent ones in the congregation. We choose to whisper about these egregious acts instead of bringing the villains to justice. There are congregations where pastors abuse their parishioners, and parishioners in turn abuse their pastors. Who are the victims and victimizers? Each one of us has been victimized in one form or another, either psychologically or physically. Each individual here has been a victim. Each individual here has been a victimizer. When victims and victimizers collide relationships disintegrate, they explode. Our communion with another human being is shattered. Likewise our communion with God ceases to exist. Our souls need the ministry of reconciliation.

The Journey Toward Reconciliation

When victims and the victimizers who have offended them seek to reconcile their differences, they restore communion with each other and with God. This is the center of my ideal, my thesis. No matter how horrific the crime and how psychologically and/or physically destructive the act, victims and their perpetrators are called to reconcile. We read in II Corinthians 5:17-19, "So if anyone is in Christ, there is a new creation, everything old has passed away, see, everything has become new! All this is from God, who reconciled us to himself through Christ, and has given us the ministry of reconciliation; that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting the message of reconciliation to us." For Paul, in his letter to the Church in Corinth, reconciliation is understood in terms of relationships.² "It refers to the restoration of relationships, the end of hostility and enmity, and the overcoming of alienation."³ Sin separates people from a proper relationship to God, with hostility as the result, but God acted through Jesus to end the enmity and restored the relationship. Thus, through Christ we were reconciled to God and have received the ministry of reconciliation. We are ambassadors of reconciliation as transformed individuals, as new creations in Christ Jesus.

Stated another way, reconciliation is a journey for victims and their victimizers. It yields inner peace for an individual when this ultimate point is achieved. To reconcile means "to restore communion/fellowship – with [the Trium] God, with one another, and with the whole creation."⁴ "In the narrative of creation, man and woman are fashioned in God's image, bearing an inherent capacity and longing for communion with God, with one another and with creation as its stewards (cf. Gen. 1-2). Thus, the whole of creation has its integrity in *koinonia* [communion] with God."⁵ Through the death and resurrection of Jesus Christ and by the power of the Holy Spirit we who identify ourselves as Christians enter into a fellowship with God and with one another.⁶ Communion with God is nonexistent if there is no communion with other human beings (both friend and foe). The individual has communion with God because of his or her communion with their enemies as well as their friends. The tedious and painful journey toward reconciliation with the one who has victimized us or whom we have victimized is an act of restoring communion/fellowship with God, known in Jesus Christ, and at work in the world through the Holy Spirit. Reconciliation leads toward healing for all who are victimized, as well as victims.

The journey toward reconciliation begins with a yearning for resolution of egregious infractions, broken relationships, breached covenants, or unresolved conflicts. Either the victim or the victimizer craves the peace of mind that only reconciliation can bring. Unresolved conflict between victims and victimizers splinters their spirits, and shatters their souls. The victim and the victimizer long to be whole, to be complete. Nothing can rejoin the fragmented spirit of a victim or a victimizer except transformation into new creatures in Christ. The first step toward reconciliation for an individual is a sincere desire, a deep yearning, to

resolve the conflict experienced between victims and their victimizers. The journey towards reconciliation requires repentance.

Miroslav Volf argues, and I would agree, that repentance, as difficult as it may be, is a necessary step toward reconciliation.⁷ When we have victimized another we find it easier to blame the victim rather than shoulder the responsibility for our wrongdoing. All too often we want to share the sin with the victim. A rapist, seeking to justify his violent actions, makes accusations that the sixteen year old girl's "scanty attire" (midriff blouse, mini skirt and stiletto heels) seduced him and therefore gave him license to sexually assault his young victim. "...genuine repentance demands that we take ourselves, so to say, out of the mesh of small and big evil deeds that characterize so much of our social intercourse, refuse to explain our behavior and accuse others, and simply take our wrongdoing upon ourselves..." We must confess: "I have sinned in my thoughts, in my words, and in my deeds," as the Book of Common Prayer puts it."⁸ Repentance, of the victimizer is an important step on the journey to reconciliation. "If perpetrators were repentant, forgiveness would come more easily."⁹

The yearning for resolution and the act of repentance leads to the practice of forgiveness.¹⁰ Forgiveness is genuinely a free act which does not merely re-act, forgiveness breaks the power of the remembered past and transcends the claims of the affirmed justice and so make the spiral of vengeance grind to a halt.¹¹ When we forgive we speak with a new found truth. I agree with Greg Jones, Dean of Duke Divinity School, who writes,

Most of us would admit that sometimes we just don't want to forgive someone or ask them for forgiveness, even when we know we should. The 'should' may be based in our deepest beliefs; whenever we pray the Lord's Prayer, after all, we ask God to 'forgive us our trespasses as we forgive those who trespass against us'...Even so, we just don't feel able to forgive, or to ask for forgiveness; the wounds are too raw, or we sense that the other person is unwilling to repent or to grant us the forgiveness we seek. And sometimes we simply prefer to let the conflict fester.¹²

Allowing the conflict to fester has lethal consequences. The victim permits feelings of anger to turn into unbridled rage, and bitterness to progress into hatred and complete disdain for their victimizer. The unredeemed suffering of a sexually molested child can grow into a vicious adult pedophile. Sometimes unresolved emotions lead to destructive or perverted behavior. Bitterness leads to the act of revenge, to get even with our perpetrator. Their evil deed demands repayment in kind. Justice gets distorted, it loses its divine meaning, and the powerful emotional pull of revenge makes us resist forgiveness. We scream, "An eye for an eye and a tooth for a tooth." We lay traps for our victimizers. We sabotage their work. We lie on them. We may even kill them. Vengeance is ours. Vengeance will also sabotage our and their healing process. Violence feeds on revenge and revenge feeds on violence – vengeance becomes an endless turning spiral.¹³ Bitterness,

hatred, and revenge consume the victim, even to the point of destruction of the self and community.

Is the practice of forgiveness an option if we want to end the turning spiral of vengeance and experience wholeness, a life filled with meaning and purpose? The practice and process of forgiveness is an identification mark of newness in Christ, of becoming a new creature. When Peter asked Jesus “Lord, if another member of the church sins against me, how often should I forgive? As many as seven times?” Jesus said to him, “Not seven times, but, I tell you, seventy-seven, times” (Matthew 18:21). In this statement Jesus turns the logic of Genesis 4:23-24 on its head: “Lamech said to his wives...I have killed a man for wounding me, a young man for striking me. If Cain is avenged sevenfold, truly Lamech.” Jesus demands that his followers not simply forego revenge, but to forgive as many times as Lamech sought to avenge himself. The injustice of oppression must be countered with the creative ‘injustice’ of forgiveness, not with the duplication of revenge.¹⁴ “Hanging on the cross where he was sent by an unjust judge, Jesus became the ultimate example of his own teaching. He prayed, “Father forgive them... (Luke 23:34a). Jesus, God incarnate, dismantled the universal belief that revenge is justified. The Crucified One shifted the paradigm from revenge to forgiveness. For Christians to forgive those who have wronged us is an act of highest sovereignty and a great inner freedom. In forgiving...the victims are superior to the victimizers and free themselves from compulsion to evil deeds.¹⁵ However, a caution must be given to the victim to avoid self-righteousness. In Christ there are never times when individuals should not forgive their perpetrators.

Forgiveness can be simple in nature, although it involves courage. The practice of forgiveness involves offering words, gestures, and actions that break the pattern of lovelessness. Words include: Thanks for your kindness, I forgive you. Can we work this out? I’m sorry. A youth might say “My bad” expressing words of forgiveness. A handshake, a letter of forgiveness, or writing a covenant about ways to be in community are gestures of forgiveness. Likewise, when victims and victimizers agree to share a meal, the table becomes a place of hospitality as well as a setting where forgiveness takes place.¹⁶

The practice of forgiveness begins with God’s love, as that love works toward reconciliation of the world, in the midst of sin and evil. “But God proves his love for us in that while we still were sinners Christ died for us....For if while we were enemies, we were reconciled to God through the death of his son, much more surely having been reconciled, will we be saved by his life” (Romans 5:8, 10). In Dr. Martin Luther King’s book, *Strength to Love*, he writes, “Love is the only force capable of transforming an enemy into a friend. We never get rid of an enemy by meeting hate with hate; we get rid of an enemy by getting rid of enmity. By its very nature, hate destroys and tears down; by its very nature, love creates and builds up. Love transforms with redemptive power.” As Christians, we see God’s love revealed to us in Jesus of Nazareth, thus forgiveness is also embodied in Jesus.

Along the journey toward reconciliation one also engages in the practice of seeking justice, realizing that authentic reconciliation can not occur without justice. Please note that the practice of seeking justice is not seeking revenge, but an attribute of God and a requirement of God's people. Miroslav Volf offers six points to consider regarding the practice of forgiveness and justice. Five of these points are indicative of the connection of forgiveness and justice. First, forgiveness does not stand outside of justice. Forgiveness is possible only when it is grounded in justice. "To offer forgiveness is at the same time to condemn the deed and accuse the doer; to receive forgiveness is at the same time to admit to the deed and accept the blame."¹⁷ Second, forgiveness presupposes that justice, to the fullest extent, has not been done. Third, by forgiving we affirm the claims of justice in the very act of not letting them count against the one whom we forgive. Fourth, forgiveness is the context in which wrongdoers can come to the recognition of their own injustice. "To accuse wrongdoers by offering forgiveness is to invite them to self-knowledge and release. Such an invitation has the potential of leading the wrongdoer to admit guilt and to repent, and thereby healing not only wrongdoers but also those who have been wronged by them."¹⁸ Fifth, forgiveness is best received if in addition to repentance there takes place some form of restitution. The victimizer shows a genuine act of repentance if s/he restores something that has been taken away. All in all, forgiveness is an element in the process of reconciliation, a process in which the search for justice is an integral and yet subordinate element.¹⁹

The journey toward reconciliation involves a yearning to reconcile, and a need for repentance, the practice of forgiveness, and seeking justice. This journey leads to the restoration of our communion with God, with our victimizers and other humans, and with all creation. Although a journey, the more we practice it, the quicker it comes. Reconciliation becomes easier when we practice it more.

Attributes of Victims and Villains on the Journey Toward Reconciliation

There are four characteristics needed for those who want to journey toward reconciliation when we have been victimized or when we have victimized someone.

1. Deep abiding faith in God – We must know that we know that we know that God is with us, that God is always present. Through the Holy Spirit we can move from victim to victor. We need a resilient faith in God, made known to us in Jesus Christ, and present among us as the Holy Spirit.

2. Unconditional love for humankind - Love given without strings attached is necessary for the journey toward reconciliation. Only love that is without limits, that is complete and perfect, is sufficient to rejoin broken relationships between victims and victimizers.

3. Courage – This involves speaking the truth in the face of power even amid fear and trembling. We need the courage of David who confronted Goliath. We

need the unfettered grit to stand firm in the face of our victim and speak words of forgiveness, or the tenuous audacity to speak words of forgiveness to our victimizers while seeking justice for the wrongdoing.

4. A Sense of Obligation for the Ministry of Reconciliation Children of God are held accountable for mending the nations, for bringing about peace. For Christians reconciliation is not an option. It is our responsibility if we love God.

These attributes make us fit for the journey toward reconciliation. In the Holy Spirit's hands we become God's instruments of peace. And with a confidence we sing:

I want Jesus to walk with me. I want Jesus to walk with me. All along my pilgrim journey, Lord I want Jesus to walk with me. When I've been abused... when I've been lied on... when I have been cheated, when I have been told, "Evelyn, you can't do it!" When I've hurt someone... Lord, I want Jesus to walk with me.

(Endnotes)

1 The events for this true story are a compilation of several reports. These include <http://www.spartacus.schoolnet.co.uk/USAAdonaldD.htm>

2 I am indebted to Dr. Abraham Smith, Professor of New Testament at Perkins School of Theology for his lecture notes on II Corinthians, p. 11.

3 Ibid.

4 Jones, Gregory L. "Forgiveness" in Dorothy Bass, editor, *Practicing Our Faith*. (San Francisco: Jossey-Bass, 1997). 134.

5 *The Nature and Mission of the Church: A Stage on the Way to a Common Statement*, Faith and Order Paper 198, World Council of Churches, Geneva, 20.

6 Ibid, 22.

7 Volf, Miroslav. *Exclusion and Embrace: A Theological Exploration of Identity, Otherness, and Reconciliation*. (Nashville: Abingdon, 1996) 119.

8 Ibid.

9 Ibid.

10 My reflections on forgiveness are heavily influenced by the essay "Forgiveness" by Gregory Jones in *Practicing Our Faith*.

11 Volf, 121.

12 Ibid, 134.

13 Ibid, 121.

14 Ibid, 122.

15 Ibid, Volf quotes Jürgen Moltmann . Here I have paraphrased the quote.

16 Jones, 137.

17 Volf, Miroslav, "Forgiveness, Reconciliation, and Justice" in Raymond G. Helmick, S.J., and Rodney L. Petersen, editors. *Forgiveness and Reconciliation: Religion, Public Policy, and Conflict Transformation* (Philadelphia: Templeton Foundation Press) 45.

18 Ibid, 46.

19 Ibid 47.

Closing Ceremony

Closing Ceremonies

The closing session of the Conference was called to order by His Eminence Sunday Mbang. During special music provided by the Methodist Theological Seminary Choir, the Mokwon University Concert Choir, and the Hyupsung University Concert Choir.

Induction of New Council Officers

Names of the newly-elected Officers of the world Methodist Council were read by the outgoing Chairperson, His Eminence Sunday Mbang. Medallions were presented to each new officer by the outgoing Presidium.

Dr. John C. A. Barrett, England
Chairperson, Executive Committee

Dr. Paulo Lockmann, Brazil
Vice-Chairperson

Dr. James Holsinger, Jr., USA
Treasurer

Dr. George H. Freeman
General Secretary

Presidium

Dr. Mvume Dandala, South Africa
Bishop Thomas Hoyt, USA
Samuel Samuels, Panama
Bishop Kyung Ha Shin, Korea

Ms. Fabiola Grandon, Chile
Bishop William Hutchinson, USA
Gideon Salatan, Philippines
Rev. Jill van de Geer, New Zealand

Ms. Chita Millan, Philippines
World Federation of Methodist and Uniting Church Women

Mr. Larry Malone
World Fellowship of Methodist and Uniting Church Men

Bishop Heinrich Bolleter
Geneva Secretary

His Eminence Sunday Mbang, Nigeria
Immediate Past Chairperson
Bishop Lawi Imathiu, Kenya
Past Chairperson

Dr. Frances Alguire, USA
Past Chairperson
Dr. Joe Hale, USA
General Secretary Emeritus

ADDRESS BY DR. JOHN C. A. BARRETT

Following the installation of Officers and scripture reading, the newly-installed Chairperson, Dr. John C. A. Barrett delivered his address.

The Conference ended with prayer and as banners were carried out of the auditorium the Nineteenth Methodist Conference was adjourned.

THE WORLD METHODIST SOCIAL AFFIRMATION

We believe in God, creator of the world and of all people; and in Jesus Christ, incarnate among us, who died and rose again; and in the Holy Spirit, present with us to guide, strengthen, and comfort.

We believe; God, help our unbelief.

We rejoice in every sign of God's kingdom:

in the upholding of human dignity and community;

in every expression of love, justice, and reconciliation; in each act of self-giving on behalf of others;

in the abundance of God's gifts entrusted to us that all may have enough; in all responsible use of the earth's resources.

Glory be to God on high; and on earth, peace.

We confess our sin, individual and collective, by silence or action:

through the violation of human dignity based on race, class, age, sex, nation, or faith;

through the exploitation of people because of greed and indifference;

through the misuse of power in personal, communal, national, and international life;

through the search for security by those military and economic forces that threaten human existence;

through the abuse of technology which endangers the earth and all life upon it.

Lord, have mercy; Christ, have mercy; Lord, have mercy.

We commit ourselves individually and as a community to the way of Christ; to take up the cross;

to seek abundant life for all humanity;

to struggle for peace with justice and freedom;

to risk ourselves in faith, hope, and love,

praying that God's kingdom may come.

Thy kingdom come on earth as it is in heaven. Amen.

*Adopted by the World Methodist Council
Nairobi, Kenya, 1986*

Wesleyan Essentials of Christian Faith

THE PEOPLE CALLED METHODISTS

The “people called Methodists” form a family of churches within the World Methodist Council...

- We claim and cherish our true place in the one holy, catholic and apostolic church.
- Our origins lie in the work of John and Charles Wesley in 18th century England which quickly spread to every corner of the world.
- The purpose of this work and ministry was, and is, to renew the Church and spread scriptural holiness which includes social righteousness throughout the whole earth, to the glory of the one God, Father, Son, and Holy Spirit.
- We confess that often we have failed to live up to this high calling, and we repent of the times when our witness has distorted the Gospel of Jesus Christ. Trusting in the grace of God, we engage ourselves anew in God’s service.

OUR BELIEFS

We affirm a vision of the Christian faith, truly evangelical, catholic and reformed, rooted in grace and active in the world.

- Methodists affirm the Holy Scriptures of the Old and New Testaments as the primary rule of faith and practice and the center of theological reflection.
- Methodists profess the ancient ecumenical creeds, the Apostles’ and Nicene Creed.
- Methodists seek to confess, to interpret and to live the apostolic faith, the faith once delivered to the saints. Methodists acknowledge that scriptural reflection is influenced by the processes of reason, tradition and experience, while aware that Scripture is the primary source and criteria of Christian doctrine.
- Methodists rejoice in the loving purpose of God in creation, redemption and consummation offered through grace to the whole world.
- Methodists believe in the centrality of grace; prevenient, justifying, and sanctifying.
- Methodists believe in the Lordship of Jesus Christ and the sufficiency of His atoning work for all humankind. Methodists believe that we “are the friends of all and the enemies of none.”

OUR WORSHIP

We worship and give allegiance to the Triune God.

- In worship, we respond in gratitude and praise for God’s mighty acts in

creation, in history, in our communities, and in our personal lives.

- In worship, we confess our sin against God and one another and receive God's gracious forgiveness.
- In prayer, we wait in God's presence, offer the searchings and longings of our own hearts, for ourselves and in intercession for others, and open ourselves to God's Spirit to comfort, lead, and guide.
- In the celebration of the sacraments of Baptism and the Lord's Supper, we participate in the mystery of God's presence, redemption and reconciliation.
- In reading, proclaiming and receiving the Gospel, we affirm God's creating and saving power.
- From worship we go into the world to love and serve others and to be instruments of justice and peace in the establishment of God's reign on earth.
- The language and form of worship emerge from the community through obedience to Jesus Christ and the creative power of the Holy Spirit.
- We inherit the treasury of the Wesley's hymns, with a hymnody now enriched from many other sources.

OUR WITNESS

- We proclaim Jesus Christ to the world through word, deed and sign.
- We seek the realization of God's will for the salvation of humankind.
- We are empowered by the Holy Spirit to be signs of Christ's presence in our communities and in the world through our preaching, teaching, and in deeds of justice, peace, mercy, and healing as the outworking of faith.
- We witness to God's reign among us now, as proclaimed by Jesus, and look forward to the full realization of the coming Kingdom when every form of evil will be destroyed.
- We seek to understand and respond to the contexts and situations in which we live, so that our witness will have integrity.

OUR SERVICE

We serve the world in the name of God, believing that our commitment comes to life in our actions, through the power of the Holy Spirit.

- As followers of Jesus of Nazareth, who came to serve rather than be served, we go into the world as people of God in Christ Jesus, to several people, regardless of their economic and social status, race, gender, age, physical and mental ability, sexuality, religion or cultural origin.
- Being "filled with the energy of love," we anchor our service and our life and work in love for our neighbors, including those we perceive as our enemies.
- Since all forms of Christian service are influenced by a given context of community and culture, we seek to express our love in appropriate ways.
- The life of holiness holds together conversion and justice, works of piety and works of mercy.
- Empowered by God, authentic Christian service is based on Scripture,

- tested in community, affirms life and seeks the shalom of God's reign.
- Recalling the story of the Samaritan (Luke 10:25), we express and claim compassion for all people and accept the call in Christ to "suffer with" the least of these in humility and love.

OUR COMMON LIFE

We share a commitment to Jesus Christ that manifests itself in a common heart and life, binding believers together in a common fellowship and anticipating solidarity within the human family.

- Having experienced the Gospel of Jesus Christ as a liberating power from all oppression, we stand in solidarity with all people who seek freedom, peace and justice.
- Knowing that the love we share in Christ is stronger than our conflicts, broader than our opinions, and deeper than the wounds we inflict on one another, we commit ourselves to participation in our congregations, denominations and the whole Christian family for the purpose of nurture, outreach and witness.
- Remembering our Gospel commitment to "love our neighbors," we will, through dialogue and partnerships for service to the world, endeavor to establish relationships with believers of other religious traditions.

*Adopted by the World Methodist Council
Rio de Janeiro, August 13, 1996.*

Saved By Grace

A Statement of World Methodist Belief and Practice

I

Compelled to Account

1. Since Methodists from a Christian community, scattered in mission throughout the world, they are compelled to give an account of who they are by declaring what they believe and hope. The good they do appears to some as more obvious than the faith they profess, and yet they proclaim that the good they do proceeds out of the faith they profess. Many are confused. Methodism appears to them as a collection of various opinions where a person is free to believe almost anything that person chooses. What is needed is a clear, fresh and vital vision of the saving truth, which is Jesus Christ, who transforms human life and gives meaning and hope to human existence.

Seeing the Vision

2. How can we describe the vision we see so that we enable others to see it with us? How do we express what we believe so that we pass it on to others as the truth we have also received? It will not be enough to reproduce the words of others. Somehow, our answer must point clearly to the vision of Jesus Christ for human life and all creation in the Kingdom of God. It must be deeply grounded in the Scriptures that attest to that vision.

Our vision must not contradict what Christians of all ages have experienced and known. To carry conviction our answer must arise from a genuine experience of that vision. That vision can happen anywhere, anytime and is capable of making sense of the full range of human experience. We should give our answer in a way that helps not only the 'wise men' but also the 'lowly shepherds' to see that vision and commit themselves unreservedly to it. And yet our answer must not be so complete as to prevent our growth in understanding the Christian Faith.

Our Sufficient Authority

3. The authority upon which all Christians base their understanding and their doctrinal formulations is, first and foremost, the Holy Bible: taken as a whole, it is sufficient for our knowledge of God and of his self- disclosure in Jesus Christ.

Essentials of Faith

4. We therefore invite Methodists throughout the world to seek to discover and reaffirm the essentials of the Christian Faith. This would include an appreciation of our Methodist tradition as well as a deeper understanding and love for the catholic heritage that lies behind it. They will then be able and ready to "give an account of the hope that is in them."

Coming to understand the Faith will make sense of at least three things: our experience; how we think, and the responsibilities that we have in life. This

understanding will give wholeness, strength and courage to our lives. It will enable us to claim our identity as part of the Christian family. It will give us things to say and do in our mission in the world. It will provide us critical norms for evaluating and transforming the values and ways of life that shape people. It will sensitize us to the evil structures of our world, such as racism, injustice, oppression, violence and terrorism, and inspire us with courage to overcome them and work for peace. It will give us freedom to participate with all those who work for making a better home for humankind. It will motivate us to be more faithful servants of the Lord who, by the power of the Holy Spirit working through people, continues to make the Kingdom come.

This is no light option. For it to succeed, commitment, effort and resources must be given to this task.

II

Beginning at Pentecost

5. What we are inviting Methodists to discover and do began in Jerusalem. At Pentecost the Holy Spirit came with power upon the apostles, and the other disciples, and made them realize that God had been at work in Jesus to bring salvation to the world. Suddenly, as a result, they found words to tell others of what they had seen and heard! This that happened in Jerusalem began to happen in “Judea, Samaria and the uttermost parts of the earth.”

God brought peoples in all ages and from various cultures and civilizations into the same experience and formed them into a fellowship across the world. They came to belong to the same family. This process has been happening ever since and we are a part of it.

The Wesleyan Movement

6. Similarly something very special and remarkable happened to John Wesley. His life was transformed by the grace of God, who used him to light a flame that spread throughout the world. He offered to all who would listen the Good News that they could receive salvation through Jesus Christ. Doing so he gave them a vision of the ‘new creatures’ they could become. The churches that have arisen from this movement throughout the world are not identical, but there is a strong family likeness among them. The Methodists are still *one* people.

Methodist Distinctives

7. Central to Wesley’s work was the proclamation of salvation and out of this emerged what is distinctive in Methodism:

- **God’s Grace**

Grace is behind the whole of God’s works. God’s grace is active in creation and providence. By grace we possess conscience which enables us to discern good and evil. Human beings reject the will of God, are estranged from the divine life and themselves, and are entangled in the evil which corrupts the world around

them. Thus human beings are in need of salvation, and God's grace gives them the capacity to respond to salvation offered us through Jesus Christ.

- **God's Saving Love**

The grace of God is, in its essence, God's saving love, rooted in the atoning death of Jesus Christ. God forgives our sin, removes estrangement and fear and conquers evil in and around us, as an anticipation of the full victory to be realized in the eternal world to come.

- **Christ's Atonement – For All**

The benefits of Christ's atonement must be appropriated by each and every person. Though God's saving grace is intended for everyone, it is not irresistible. God created human beings with freedom of choice. He will not violate their nature, even to save them.

- **A Gift to be Received**

Salvation is neither inevitable or self-achieved. People cannot save themselves, but neither can they be saved without themselves. God alone is the giver of salvation, but a person may refuse to accept the gift when it is offered.

- **Transformed Lives**

God not only works for us in the death of Jesus Christ on the cross for our redemption, but also works in us by transforming our lives through the power of the Holy Spirit.

- **Divine Life Within**

Sanctification. As we live with God, the divine life is shaped within us. The goal is perfect love which is attainable in this life. The Christian life is one of growing maturity in grace.

- **A Society of Saints**

Holiness is social as well as personal. It involves the transformation not only of the individual, but transformation of the world of which he or she is a part. It envisages a society of saints. All people are called to be saints. The expression of holiness in its social context entails the physical and material well-being of all people.

- **The Witness of God's Spirit**

The feature of Methodist thought which brings joy, comfort and strength to people is the assurance of the work that God has done and is doing in them. "His Spirit bears witness with our spirit that we are the children of God." (Romans 8:16) The believer knows that the abode of the Holy Spirit is human hearts and communities.

Offering Christ

8. Since proclamation of the Gospel of salvation is central to Methodism, its

theology is best expressed through preaching that contains the offer of salvation and calls for a response to it. Its theology is enshrined in hymns that are both a vehicle for teaching and an expression of the joy and praise of salvation. It is not insignificant that Methodists have often been dubbed ‘a singing people.’ The beauty of this theology is that it finds concrete expression in the holiness of the lives of the people shaped by it; and in the renewing of the world in righteousness, justice and peace according to the vision of the Kingdom. Theology in the Methodist tradition joins ‘knowledge and vital piety;’ it is inclusive in its scope and seeks to speak plain truth for plain people.’ These distinctive features of Methodism are meaningless unless they are set within the whole Christian tradition.

III

What Methodists Share in Common With Other Christians

9. Methodists along with all other major Christian bodies accept the Apostles’ Creed and the first four ecumenical councils of the Church, the teachings of which are set out in the Nicene Creed and the Chalcedonian formula. These embody the doctrine of the Trinity; the Person of Christ, the divine Word made flesh, fully God and fully human; and the doctrine of redemption.

We share with all Christians belief that:

- *Salvation is the work of the Triune God.*
- *Scriptures reveal God’s plan of salvation.*
- *All people need salvation since all are sinners and cannot save themselves.*
- *Jesus Christ, crucified and risen, is the Saviour of the world.*
- *The Holy Spirit is God present and active in the world for its salvation.*
- *The Church is the body of Christ; the community that bears the message of salvation and incorporates those who are in the way of salvation into its own body.*
- *The Church is the community of those who are being saved by grace through faith in Christ, living under God’s rule, and are sent out as instruments of God’s eternal purpose.*
- *The Church is a fellowship of worship and praise in which the Word of God is preached and the sacraments are celebrated.*
- *The Victory of God’s love.* Christ came preaching the kingly rule of God for all life. Salvation, under God’s rule, is available now but looks forward to its consummation when every form of evil will be destroyed and the last enemy, which is death, will be no more. The victory of God’s love will gloriously triumph in the ‘resurrection of the body and the life everlasting.’

The One Church

10. Methodists gladly affirm their commitment to the ecumenical movement, and are invited to commit themselves afresh to work and pray for the visible unity of the one Church.

The Summons

This invitation summons the family of Methodists around the globe to prayer, that what happened in Jerusalem and Aldersgate through the moving power of the Holy Spirit will happen again in us.

Methodists are asked to reflect on what they already believe, but perhaps do not find easy to express, and to open themselves to the Bible and the insights of other Christians across the centuries. Thus, they may enter into a deeper and more meaningful experience of faith itself and receive a greater motivation to share the good News with others.

Then, our vision, our hopes, and our dreams of a new awakening may be fulfilled.

This statement was drafted in Jerusalem
and adopted by the World Methodist Council
in Nairobi, Kenya:

World Methodist Council Meeting Minutes

Chung Dong Methodist Church

Seoul Korea

Minutes

Tuesday, July 18, 2006

His Eminence Sunday Mbang, Chairperson, called the meeting to order at 9:00 am.

Opening worship was led by Dr. George Freeman assisted by Dr. Karen Westerfield Tucker.

Bishop Kyoung Ha Shin – Presiding Bishop of the Korean Methodist Church and Rev. Young Joon Cho, from Chung Dong First Methodist Church who graciously hosted the Council meeting brought greetings from their respective churches. Rev. Cho reviewed the history of the Chung Dong Church.

His Eminence Sunday Mbang reminded Council Members to respect time limits when wishing to address the Council.

The agenda for this meeting was reviewed and approved.¹

Registration cards were distributed to Council member for registration of attendance.

Dr. George Freeman reported that the following persons were unable to attend the meeting:

- Dr. Gustavo Alvim not present due to obligations in his country.
- Bishop Irons, Chair of Finance Committee, unable to come for medical reasons.
- Dr. Joe Harris had to leave early for medical reasons.

Two persons were approved to serve as Proxies:

- Tom Albin as proxy for Stephen Bryant representing the United Methodist Church Board of Discipleship.
- Rev. Melvina Polucka as proxy for Dr. Tevita Puloka, Free Wesleyan Church in Tonga.

Rules of Debate

The World Methodist Council Rules of Debate that were followed in this meeting are found on Page 99 in the World Methodist Council Handbook.

Report of Chairperson of the World Methodist Council

His Eminence Sunday Mbang gave his report to the Council and thanked everyone for their support the past five years.²

Council Membership Report

Dr. George Freeman reported that one church was being recommended by the Officers to become a member of the World Methodist Council. The Bahamas Conference of the Methodist Church is seeking membership in the World Methodist Council. Sunday Mbang announced that the vote on membership will take place on Wednesday.

The Methodist Church of Ivory Coast is now a member of the United Methodist Church and will no longer be listed separately as a member of the World Methodist Council, but will be listed with the West Africa Central Conference of the United Methodist Church.

The Russia United Methodist Church has requested to be listed with the Northern Europe Central Conference of the United Methodist Church.³

Remarks by General Secretary Dr. George Freeman

Dr. George Freeman presented his report. The Chairperson asked for comments or questions and there were none.⁴

Finance Committee Report

Dr. James Holsinger presented the Finance Committee Report as well as the Audit Report. He informed the Council that the Council has three major sources of income, which are:

- Member Churches.
- Income from Endowment
- Council Member Donations

Dr. Doug Mills, General Commission on Christian Unity and Interreligious Concerns (UMC), expressed appreciation for the financial report, and moved that financial report be received.

On behalf of the Finance Committee, Dr. Holsinger presented the recommended budget for the next quinquennium. The quinquennial budget was approved as presented.

Bishop Michael Stephen, from the Methodist Church in Nigeria, requested that the World Methodist Council be clearer about their vision and mission so churches can know where their money is going. It was reported that this information will come in reports from ministries funded by the World Methodist Council so attendees can hear reports of the many activities and areas where their money is working.

Dr. Holsinger reported that a copy of the Council's audit it is available for review.

The Financial Report and the Budget for the next quinquennium were approved with applause and thanks to Peter Mino, World Methodist Council Financial Secretary.⁵

Dr. Freeman introduced Rev. Donald Bolen of the Pontifical Council for Promotion of Christian Unity of the Roman Catholic Church who is a guest at the Council meeting and Conference.

Nominating Committee Report

Dr. George Freeman presented part I of the report of the Nominating Committee. The three general officers that the Nominating Committee presents for election are:

Chairperson – Dr. John C. A. Barrett

Vice Chair – Bishop Paulo Lockmann

Treasurer – Dr. James Holsinger, Jr.

Dr. Freeman moved, on behalf of the Nomination Committee, that these three persons be elected. The motion was seconded and these three persons were elected.

Dr. John Barrett then presented the rest of the Nominating Committee Report. Prior to asking the nominated persons to come forward for introduction, Dr. Freeman explained that there are three persons who have been nominated to the Presidium who are absent. They are:

- Bishop Thomas Hoyt, Jr. who recently was reassigned by the Christian Methodist Episcopal Church to serve a new area and was attending the annual conference meeting for one of his new conferences.
- Dr. Mvume Dandala who is representing the All Africa Council of Churches at a meeting with President George Bush at the White House in Washington, DC, and will arrive on Wednesday.
- Bishop William Hutchinson – Bishop of the Louisiana Annual Conference, United Methodist Church, who has altered his trip and will arrive on Wednesday.

Rosemary Wass, outgoing Chairperson of the World Federation of Methodist and Uniting Church Women announced that Chita Milan from the Philippines is the new chairperson of the World Federation of Methodist and Uniting Church

Presidium members nominated include:

Ms. Fabiola Grandon – Methodist Church of Chile

Mr. Samuel Samuels – Methodist Church of the Caribbean and the Americas, Panama

Rev. Jill van de Geer – Methodist Church of New Zealand

Bishop Kyung Ha Shin – Korean Methodist Church

Mr. Gideon Salatan – (Youth Representative) United Methodist Church in the Philippines

Bishop Thomas Hoyt – Christian Methodist Episcopal Church, United States

Bishop Mvume Dandala – Methodist Church in Southern Africa – Kenya

Bishop William Hutchinson – United Methodist Church, United States

Dr. Barrett presented this slate on behalf of the Nominating Committee. The motion was seconded and approved.⁶

Geneva Office Report

Dr. John Barrett presented the report regarding the World Methodist Council Office in Geneva. He gave a brief history of the office including the decision by the Executive Committee in 2004 to close the office due to lack of finance. Dr. Denis Dutton took early retirement at this time.

Initial conversations considered a 50% presence for the Geneva Secretary. The Officers reviewed the situation at their 2005 meeting and formed a job description for the Geneva Secretary. The officers also discussed a procedure to fill this position, and became aware that Bishop Heinrich Bolleter, recently retired and may be available to serve in this position on a part-time basis.

The Chairperson asked for comments and questions. **The Officers formally proposed Bishop Bolleter be elected as the Geneva Secretary on a part-time basis beginning January 1, 2007. The motion was seconded and approved.⁷**

19th World Methodist Conference Program Committee Report

Gillian Kingston presented the Program Committee report.⁸

The Process for Determining a Site for the 2011 Council meeting and the 20th World Methodist Conference

At the Executive Committee meeting in 2004, in Port Elizabeth, South Africa, Dr. George Freeman presented a process for the site selection for 2011. Churches wishing to host the meeting of the Council and the Conference should send an invitation to the World Methodist Council office. Invitations will be compiled and necessary site inspections will be done. A report will be made to the Executive Committee meeting in 2007 for a vote.⁹

World Methodist Council Ministerial Exchange Program

Dr. Freeman introduced Dr. David Schmuck and Ms. Dawn Edwards who will give leadership to the Ministerial Exchange Program. David and Dawn reported eleven exchanges in the last year between England and the United States as well as Northern Ireland and Canada. The Council was reminded that the Ministerial Exchange Program will celebrate its 60th anniversary next year.

Anne Vautrey asked that a letter of thanks be sent from the Council to Rosalie Bailey expressing appreciation for the leadership of the late Dr. Paul Bailey, and also to Margaret Harris, expressing appreciation for the work that she and her late husband, Rev. Arthur Harris gave to the Ministerial Exchange Program.¹⁰

World Methodist Council Constitutional Changes

Dr. John Barrett reviewed the proposed changes to the Council's Constitution which require twenty-four hours in advance of the actual vote. These proposed changes will on the agenda for Wednesday, July 19th.

Dr. Barrett stated the following points that were studied by the Structure Committee which was appointed by the 2001 Council:

1. Clarification of the role of the Officers.
2. Clarification of the make-up and role of the nominating committee.

The Executive Committee, meeting in 2004, was divided on whether the list of Officers should include the immediate past chairperson or whether it should include all past chairpersons as has been the practice. The Executive Committee deferred this to the full meeting of the Council in 2006.¹¹

Ecumenics and Dialogue Report

Dr. Robert Gribben presented the report on the Ecumenics and Dialogue Standing Committee.^{12a}

Dr. Paul Chilcote reported on the Salvation Army/World Methodist Council Dialogue, and Dr. Geoffrey Wainwright reported on the Roman Catholic/World Methodist Council Dialogue.^{12b}

The Ecumenics and Dialogue Committee brought forth three resolutions.^{12c}

1. Report on the 8th Methodist-Catholic International Dialogue.
His Eminence asked for questions or comments.

This report was presented, seconded and approved.

Resolution authorizing the association of the World Methodist Council and its member churches with the Joint Declaration on the Doctrine of Justification.

Dr. Wainwright gave a brief history of the Joint Declaration on the Doctrine of Justification. In 1999, the Lutheran World Federation and the Roman Catholic Church formally signed the Joint Declaration on the Doctrine of Justification. The World Methodist Council Executive Committee expressed its joy in this document and resolved to inquire with the Lutherans and Catholics if there was a way the World Methodist Council could become associated with this document. Bishop Walter Klaiber and Dr. Geoffrey Wainwright drafted a statement whereby the World Methodist Council would affirm this document. The proposed statement was circulated to all member Churches of the Council and all responses received were entirely positive.

2. Bishop Walter Klaiber shared the significant work represented by the Joint Declaration on the Doctrine of Justification and the coming together in the understanding of justification by faith. His Eminence asked for questions and comments to the presentation on the Joint Declaration on the Doctrine of Justification.

This resolution was presented, seconded and approved.

3. The Dialogue between the World Methodist Council and the Salvation Army.

Dr. Paul Chilcote presented the report of the World Methodist Council Salvation Army Dialogue. The Dialogue has met twice and looks forward to continuing the conversations exploring the common heritage shared by Methodism and the Salvation Army.

The report **was presented, seconded and approved.**

Bishop Patrick Strieff from the Central and Southern Europe Central Conference of the United Methodist Church expressed appreciation for the work and for the documents. He expressed the importance to take all documents back home to churches and regions.

Family Life Committee Report

Mrs. Ann Leck, Chairpersons for the Family Life Committee, presented their report which was accepted by the Council.¹³

Education Committee

Dr. Roger Ireson presented the report for the Education Committee followed by a review of the Education Committee Seminar.¹⁴

Theological Education Committee

Dr. Angela Shier-Jones presented the report for the Theological Education Committee.¹⁵

A discussion followed regarding committee member attendance at meetings. This discussion was brought about by comments by Roger Ireson and Angela Shier-Jones that referred to low attendance. The Chairperson suggested that churches encourage their members who were appointed to committees to attend and be active on committees. It was also stated that the World Methodist Council be more intentional in impressing on committee members the importance of fulfilling their responsibilities to be present at committee meetings.

World Federation of Methodist and Uniting Church Women

Rosemary Wass presented the report for the World Federation of Methodist and Uniting Church Women which included a report on their meeting on Jeju Island July 11-17.¹⁶

World Fellowship of Methodist and Uniting Church Men

The report for the World Fellowship of Methodist and Uniting Church Men was presented by Larry Malone, newly elected President.¹⁷

The first session of the Council meeting closed at 5:00 pm with prayer by Ms. Fabiola Grandon.

Wednesday, July 19, 2006

The second day of the World Methodist Council meeting opened at 8:30 am with worship led by Rev. Kimberly Reisman assisted by Rev. Justin Coleman.

The names of persons associated with the World Methodist Council who have died since the last Council meeting were read by Dr. Earle Wilson. Dr. Wilson asked for names of persons whose names were not read to be shared. He then led the Council in a prayer of thanksgiving for the life of those persons who faithfully served the Council.¹⁸

Announcement by Gillian Kingston – 2006 Conference Program Chair

The Council was informed that Archbishop Elias Chacour will not be able to attend the World Methodist Conference due to the growing problems between Lebanon and Israel. Dr. George Freeman read an email that was received from Archbishop Chacour. Gillian led the Council in praying for Archbishop Chacour and the people of his country who are experiencing this strife and danger.¹⁹

Achieving the Vision

Kirby Hickey presented a report on the World Methodist Council Endowment, Achieving the Vision.²⁰

Discussion Groups

The Council broke up into groups and discussed the work and priorities of the Council for the next quinquennium.

Epworth Old Rectory

Dr. Angela Shier-Jones presented the report on behalf of the Epworth Old Rectory. She invited the Council to visit the Epworth Old Rectory when they celebrate the birth of Charles Wesley next year.²¹

World Methodist Historical Society

Dr. Robert Williams presented the report for the World Methodist Historical Society an affiliate body of the World Methodist Council.²²

Social and International Affairs

Bishop Ivan Abrahams presented the report for the Social and International Affairs Committee. Bishop Abrahams asked for the outgoing committee to take part in the presentations.

The Committee asked the Council to reaffirm the resolutions included in Book of Reports, pages 23 – 28, which are:

- Land Crisis in Zimbabwe^{23a} – **Approved**
- Statement on Iraq^{23b} – **Affirmed as Amended**
- Statement on the Middle East^{23c} – **Affirmed as Amended**
- Resolution on the Use of Torture with re-wording^{23d} – **Approved**
- Resolution of the United Nation's Millennium Development Goals^{23e} – **Approved**

- Resolution on Human Trafficking and Slavery^{23f} – **Affirmed as Amended**
- Resolution on Alternative Globalization Addressing People and Earth/ AGAPE– A Call to Love in Action^{23g} - **Approved**
- Resolution on Nuclear Non-Proliferation^{23h} – **Approved**
- Resolution on the Reunification of the Korean Peninsula²³ⁱ - **Approved**

Report of the Nominating Committee – Second Part

Dr. John Barrett, representing the Nominating Committee presented a list of nominees as Chairpersons of the Standing Committees.²⁴

After discussion, a motion was made that the Committee go back to make another report that reflects more adequately the diversity of the World Methodist Council. The motion was seconded and approved.

The Chairperson suggested that if persons have names to be added or considered, they should be given to Dr. Barrett. **It was moved that the rules be suspended so that additional names could be added to the Nominating Committee.**

Results of the vote: Motion to suspend the rules did not pass

124	For
74	Against
198	Number of votes cast

Election of General Secretary

On behalf of the Nominating Committee, Dr. John Barrett presented Dr. George Freeman for re-election as General Secretary of the World Methodist Council for the next quinquennium. Dr. Freeman's nomination was approved and accepted with a standing ovation.

Vote on Changes in World Methodist Council Constitution

Section 1

The following Officers shall be elected by the Council for each quinquennium:

Chairperson

Vice-Chairperson (The Chairperson and the Vice-Chairperson shall not come from the same church *or the same [geographical] area*.)

General Secretary

Geneva Secretary

Treasurer

And the following who shall constitute the Presidium

Delete: *"Other members of the Presidium shall be"*

The Immediate Past Chairperson or all Past Chairpersons

The President of the World Federation of Methodist and Uniting Church Women

The President of the World Fellowship of Methodist and Uniting Church Men

Eight others representing the diversity of the world church

The Chairperson of the Council called for a vote as to whether ALL past Chairpersons should be included on the Presidium or of only the IMMEDIATE past Chairpersons should be included. **The Council voted to retain ALL past Chairpersons as members of the World Methodist Council Presidium.**

It was proposed, seconded and agreed by majority vote that the remainder of the Report – “Proposed Changes to the Constitution,” be referred back to the Executive Committee for further reflection and clarification.

Evangelism Committee Report

Dr. Maxie Dunnam presented the report for the Evangelism Committee. He reviewed the following points:²⁵

- The priority and passion you have for Evangelism shapes the local congregation and the larger church.
- Where evangelism has been argued out, as some churches have done; or simply ignored, as unfortunately too many churches especially in the West have done; those churches diminish, they languish and they lose the power that is residual in the body of Christ.
- The full report of the Evangelism Committee will be shared at the Conference
- The Evangelism Committee was thanked for their support
- Churches gave \$300,000 to plant new churches around the world
- The Evangelism Seminar was reported on

Worship and Liturgy Committee

Dr. Karen Westerfield Tucker presented the report for the Worship and Liturgy Committee which was received by the Council.²⁶

Youth Committee Report

Ms. Fabiola Grandon and Ms. Laurie Day presented the report for the Youth Committee.^{27a} Also presented was a report about the International Methodist Young Leaders Seminar that took place at the Theological Seminary in Seoul prior to the Council Meeting and Conference.^{27b}

The youth at the seminar pledged to support each other as they strive to obtain peace in their own simple ways.

As the young people of the Methodist Church, they declare the following:

- God created the world and humans with the understanding of wholeness, righteousness, and perfection. This principle of creation is Shalom.
- Even though God’s love is unlimited, humans broke the divine promise; however, God does not give up on us and remains faithful.
- God wants to restore the broken relationship of creation so Jesus was sent as a sacrifice for this restoration. Shalom is God’s plan for the world.
- We live in a world where we experience the brokenness of God’s creation every day.
- We are reminded of conflicts and suffering throughout humanity.

On behalf of the Youth Committee, Laurie Day presented three resolutions brought to the Council:^{27c}

1. Resolution on Committee Name

Propose the Youth Committee Name shall be changed to Youth and Young Adults Committee to more accurately reflect the language used throughout the world to describe individuals age 18 to 35 years of age. Motion to accept this proposal was made and seconded that the name be changed to Youth and Young Adults Committee. **Approved.**

2. Resolution on Membership of the Youth Committee

In the past there has been a verbal understanding that members of the Youth Committee should be under 25 years of age when they begin their term. The Youth Committee asked that this understanding of the Youth Committee membership be changed to meet the realities and understandings of youth work throughout the world. Members of the Youth Committee should now be under 30 years of age when they begin their term with the hope that several members will be under 25 years so that they might be able to serve more than one term on the Council. Membership of the committee must include representation from all regions of the world. The Chairperson and any other officers of the committee, as well as the four at-large members, must have significant church experience with youth and young adult organizing on national or regional levels. **Approved.**

3. Resolution on Global Youth and Young Adults Coordinator

The work of the Youth Committee has been difficult to coordinate as an all-volunteer group of young adults. We believe that a paid Global Youth and Young Adults Coordinator would greatly assist the World Methodist Council's work with young people. This would be a full-time position with a 5-year term that parallels the 5-year cycle of the Council. The Coordinator must be a young adult, under 35 years of age at the beginning of the term, from a World Methodist Council member church who has strong organizing and leadership experience with his or her national youth or young adult organization. We understand that this is a process that will need careful attention to the details, job description, money, etc. The Youth Committee will lead this process and work in relationship with the General Secretary. Today we ask the Council to authorize the creation of this new staff position to begin as soon as the details and financial responsibilities can be worked out.

A motion was approved to refer the decision on the position be deferred to the Executive Committee.

New Church Membership

The Officers, in September 2005, voted to bring this recommendation that the Bahamas Conference of the Methodist Church be admitted as a full member of the World Methodist Council which was followed by discussion.

The Bahamas Conference of the Methodist Church was admitted as a full member of the World Methodist Council.

The meeting was adjourned.

Respectfully submitted,

Roma D. Wyatt
Secretary, World Methodist Council

(Footnotes)

- ¹ Meeting Agenda
- ² Report of Chairperson
- ³ World Methodist Council Membership Changes
- ⁴ World Methodist Council General Secretary Report
- ⁵ Council Finance Information 2006
- ⁶ Nominating Committee Report
- ⁷ World Methodist Council Geneva Secretary Report
- ⁸ Program Chair Report to the World Methodist Council
- ⁹ Process for Determining 2011 Conference Meeting Site
- ¹⁰ World Methodist Council Ministerial Exchange Report
- ¹¹ Proposed Changes to the Constitution
- ^{12a} Report of Chairperson, Ecumenics and Dialogue Committee
- ^{12b} Report on the Salvation Army International Dialogue
- ^{12c} Report from the Coordinator of Ecumenical Dialogues
- ¹³ Family Life Committee Report
- ¹⁴ Education Committee Report
- ¹⁵ Theological Education Committee Report
- ¹⁶ World Federation of Methodist and Uniting Church Women Report
- ¹⁷ World Fellowship of Methodist and Uniting Church Men
- ¹⁸ List of Deceased Persons
- ¹⁹ Urgent Letter from Archbishop Elias Chacour
- ²⁰ Achieving the Vision Report
- ²¹ Epworth Old Rectory Report
- ²² World Methodist Historical Society
- ^{23a} RESOLUTION – Land Crisis in Zimbabwe
- ^{23b} RESOLUTION – Statement on Iraq
- ^{23c} RESOLUTION – Statement on the Middle East
- ^{23d} RESOLUTION – Repudiating the Use of Torture
- ^{23e} RESOLUTION – United Nations Millennium Development Goals
- ^{23f} RESOLUTION – Human Trafficking and Slavery
- ^{23g} RESOLUTION – AGAPE – A Call to Love and Action
- ^{23h} RESOLUTION – Nuclear Non-Proliferation
- ²³ⁱ RESOLUTION – Reunification of the Korean Peninsula
- ²⁴ Nominating Committee Report – Part 2
- ²⁵ Evangelism Committee Report
- ²⁶ Worship and Liturgy Committee Report
- ^{27a} Youth Committee Report
- ^{27b} International Methodist Young Leaders Seminar
- ^{27c} RESOLUTIONS presented by the Youth Committee

**WORLD METHODIST COUNCIL
MINUTES OF RE-CONVENED MEETING ON JULY 20, 2006**

The World Methodist Council re-convened at 5:50 pm on July 20, 2006 in the 9th floor Vision Hall of the Kum Nan Methodist Church in Seoul, Korea. His Eminence Sunday Mbang called on Rev. Mamie Williams to offer an opening prayer. He then reminded the Council of one item of business that needed to be conducted, the report back from the Nominating Committee.

Dr. John Barrett reported on behalf of the Nominating Committee that the Committee had met again and believed that they had reasonably reflected on the direction of the Council and had heard the Council's concerns regarding Committee chairpersons for the new quinquennium. He then presented the Committee's revised report as follows:

Ecumenics and Dialogue Committee	Dr. Robert Gribben
Education Committee	Dr. Amos Nascimento
Evangelism Committee	Bishop Robert Fannin
Family Life Committee	Dr. Barbara Shaw
Social and International Affairs Committee	Bishop Ivan Abrahams
	Dr. Mary Caygill
Theological Education Committee	Dr. J. C. Park
Youth and Young Adults Committee	Mr. Vishwas Udgikar
Worship & Liturgy Committee	Dr. Swee Hong Lim

Following discussion a motion was made and seconded to approve the report of the Nominating Committee. The report was accepted with 5 abstentions.

Dr. Barrett reminded the new Executive Committee members of the meeting 30-minutes following the close of the Conference on Monday, July 24.

His Eminence Sunday Mbang called on Bishop Zablon Nthamburi to offer the closing prayer.

The meeting adjourned at 6:20 pm.

Respectfully submitted,

George H. Freeman, General Secretary

ADDENDUM 1

WORLD METHODIST COUNCIL

July 18-19, 2006

Chung Dong Methodist Church

Seoul, Korea

AGENDA

Tuesday, July 18

7:30 am Registration open in Church Lobby for Council Members

8:30 am Welcome by World Methodist Council Chairperson

His Eminence Sunday Mbang, Prelate,

Methodist Church of Nigeria,

Opening Worship

Welcome by Bishop Kyung Ha-Shin, Presiding Bishop

Methodist Church of Korea

Greeting by Dr. Young Jun Cho, Senior Pastor, Chung Dong

Methodist Church, Seoul, Korea

Chairpersons Remarks to the Council

Adoption of Council Procedures:

Registration of Attendance

Acknowledgement of authorized substitutes

Adoption of Rules of Debate

Greetings by the Council Chairperson

His Eminence Sunday Mbang

Council Membership Report

Dr. George H. Freeman

Remarks by the General Secretary

Dr. George H. Freeman

10:00 am Refreshment Break

10:30 am Finance Committee Report

Bishop Neil Irons, Chairperson

Dr. James W. Holsinger, Treasurer

Report of the Nominating Committee- Part I

Geneva Office Report

Report of the 19th World Methodist Conference
Mrs. Gillian Kingston, Program Committee Chairperson

Review of the Process for determining the site for the 2011
Council meeting and the 20th World Methodist Conference

World Methodist Exchange Program
Rev. David Wesley Schmuck, Director

12:00 noon Lunch will be served by the members of the Chung Dong
Methodist Church

1:45 pm World Methodist Council Constitutional Changes

Committee Reports

Ecumenics and Dialogue Dr. Robert Gribben

Dialogues

Salvation Army Dialogue Dr. Paul Chilcote

Methodist/Catholic Dialogue Dr. Geoffrey Wainwright

Joint Declaration on the Doctrine of Justification (JDDJ)
Dr. Geoffrey Wainwright

Family Life Mrs. Ann Leck

3:15 pm Refreshment Break

3:45 pm Committee Reports

Education Committee Dr. Roger Ireson

Theological Education Committee Dr. Angela Shier-Jones

World Federation of Methodist and Uniting Church Women
Mrs. Rosemary Wass, President

World Fellowship of Methodist and Uniting Church Men
Mr. Larry Malone

5:00 pm Closing Prayer

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Buses will be available upon adjournment to transport Council members to the
Lotte Hotel.

All Council members and their spouses are invited to attend a dinner on Tuesday evening, July 18 at 6:00 pm at the Lotte Hotel. The dinner is sponsored by the Association of Theological Schools in Korea.

Wednesday, July 19

8:30 am Morning Worship Rev. Kimberly Reisman, USA

“Achieving the Vision” Report

Mr. Kirby K. Hickey, Interim Director

Small group discussion concerning priorities of the Council for the next quinquennium

10:00 am Refreshment Break

10:30 am World Methodist Peace Award Report

Report from the Epworth Old Rectory

Social and International Affairs Committee

Bishop Ivan Abrahams, Chairperson

Resolutions

12:00 noon Lunch will be served by the members of the Chung Dong Methodist Church

1:45 pm Report of the Nominating Committee – Part II

Division of World Evangelism

Dr. Maxie Dunnam, Chairperson

Dr. H. Eddie Fox, World Director

3:15 pm Refreshment Break

3:30 pm Worship and Liturgy Committee Report

Dr. Karen Westerfield-Tucker, Chairperson

Youth Committee Report Ms. Fabiola Grandon, Chairperson

Other Business

5:00 pm Closing Prayer

ADDENDUM 2

**ADDRESS BY HIS EMINENCE SUNDAY MBANG CON
CHAIRPERSON, WORLD METHODIST COUNCIL,
TO THE 19TH WORLD METHODIST CONFERENCE
HOLDING AT THE KUM NAN METHODIST CHURCH, SEOUL
FROM JULY 19TH – 25TH, 2006**

INTRODUCTION

We are here again in Seoul, Korea since last we met together five years ago in Brighton, United Kingdom. Since then many waters have passed under the bridge, some positive, others negative. There had also been a lot of changes politically, socially and economically everywhere. All these must have affected the lives of some of us and many of our people one way or the other. The good news in all these is that our God has not changed. He remains the same today, yesterday and forever. He created our world. He is the sovereign ruler of His world. Who is like Him in both heaven and earth?

1. THE METHODIST CHURCH IN KOREA

The Council and Conference have finally come to Korea. This was God's plan for them at this time. In the words of the writer of the Book of Proverbs, "*Many are the plans in the heart of humankind, but it is the purposes of the Lord that prevails*". (**Proverbs 19:21**)

The Koreans are usually and generally very hospitable. They are also very serious and hard-working people. It is my belief that during your stay in this beautiful country, you will be treated to unfamiliar and yet rich, interesting and tasty delicacies. You will experience their attractive cultures and you will endeavour to learn their language and also acquaint yourselves with their style of writing which is likely to be different from the one you are used to.

I understand that once upon a time, the Christian Church in Korea was very weak and was at the point of disappearing. The leaders and people went back to what made the early Methodist Church in Europe and America a power to be reckoned with and thick. Evangelism with all that go with it was re-introduced into the Korean Church. Members spent more time in the study of the Holy Scriptures, in prayers, in fasting, in retreats, in counseling, in crusades and in fellowship meetings and assemblies. Attendances at worship services, morning and evening prayers, bible studies etc, soared higher and higher. The spiritual life of the people greatly improved. These affected the nation's economic fortunes and the finances of the Church everywhere.

Let me refer you to a few aspects of the Church life that seem to be exclusive to the Methodist Church in Korea, which are likely to make the difference for any of us who is willing to take after them. Apart from the many educational facilities beginning from the primary, through the secondary to the University, there are a number of special institutions for retreats, spirituality and spiritual developments apart from the Theological schools for the training of workers in the Church. Worship services in many of our Churches in Korea usually end with full meal served to all the worshippers. I am away that some churches in other countries serve tea/coffee after some services. The Korean Church seems to be following the early Christian Church tradition where worshippers participated regularly in the fellowship meal. The Church in this land is outstanding in lay and young people ministry. In addition to the Church traditional choirs, the Korean Church has ministers' wives' and pastors' choirs. While some of our older Methodist denominations have scaled down their missionary programmes and activities, the Church here makes this her priority. There are many more experiences you are likely to be confronted here with. This is why God brought us here.

It is necessary for me to sound a note of warning to leaders and members of the Church here. The love which they had for Jesus Christ which had made this Church great must never be abandoned. Secondly, our people here must be careful that politics, selfishness, complacency, pride and power-tussle are not allowed to affect the progress, the spirituality and wellbeing of this dynamic Church. The World Methodist Council coming here must affect the Church here positively in all directions. This is my prayer.

2. **GOD LOVES THIS CHURCH**

The opportunity which God gave me as the Chairperson of this organization afforded me unusual privilege to travel to a number of Methodist areas to meet our people. The joy experienced to be amongst our people and the love and commitment which many of our people have for this church can be very intoxicating and refreshing. One only needed to join us in Meru, Kenya when some of us were there to present the 2005 Methodist Peace Award to Bishop Lawi Imathiu. The crowd, the atmosphere and everything that happened there were indescribable, electrifying, exhilarating and yet memorable. This has been the experience wherever you go in many of our communities and countries. If the joy and blessings of being in the midst of our people in their worship and services to God and His people are lacking and missing whenever we come together, then we need to seek the face of God anew.

My short visit to Myanmar to meet our leaders and people there gave me a lot of hope for our church. The enthusiasm for God's work found everywhere in many African countries was evident there. Assistance from churches outside the areas had made a lot of difference in the development programmes of the church there. These were greatly appreciated. Unfortunately, the sad

and ugly situation which was the diseases of the Corinthian church early in the life of that church is at work in this simple but vibrant church. There is a particular lay person there who must be tamed if the church there must grow and prosper.

This brings me to the vexed issue of the incessant disagreement amongst the leadership of some of our churches which have brought hatred amongst our members and lack of peace in the body of the church. All of us leaders must be careful that our refusal and inability to deny self do not bring dis-peace and disharmony to our people. God has blessed a number of our sons and daughters with opportunities to serve Him in various departments of His world in the State, Church and State/Church Organizations. We need to uphold these children of God in our prayers.

Mr. Koffi Annan, the Secretary General of the United Nations once told us that he went to a Methodist School, in Ghana. Two Methodist clergymen, Dr. Sam Kobia and Bishop Mvume Dandala are Secretaries General in two important ecumenical organizations respectively, namely: The World Council of Churches and the All Africa Council of Churches. We need always to pray for them and also thank God for counting our people worthy for these honours. There may be others yet to be discovered by us. But God knows them. He will look at them with His favour.

3. **EVENTS IN OUR WORLD**

Let me refresh our memory on some of the events which made headline news during this period, which are likely to remain with us for a very long time. Some of these happenings include the September 11 tragedy in New York and other cities and places in the United States of America, the disputed wars in both Afghanistan and Iraq, the tsunami tragedy, the devastating floods in parts of the United States of America, the bombs in Spain and London, the tragic incident involving school children in the Soviet Union, the death of the remarkable Pope John II, the unending conflicts in the Middle East between Israel and Palestine, the landslide tragedy in the Philippines, the aviation tragedies in Nigeria and the many internal wars in Africa (Sudan, Ivory Coast and Sierra Leone), the cartoon demonstrations everywhere and many others. As these were not enough for us sinful children of God to cope with, in addition to the HIV/AIDS pandemic, many countries all over the globe are being faced with the bird flu disaster after the mad cow disease, which only God knows why they came and how far these uninvited guests will remain with us.

It is likely that some of us must have taken issues with our God as we have sometimes been troubled and perplexed by the apparent inequalities and inconsistencies in our world, and the injustices and unfairness in many things in our world in the context of the proclaimed righteousness and love of God

in the Holy Scriptures, just as both the writers of Psalm 74 and Lamentations did. Listen to both of these authors:

*“Why have you abandoned us like this, O God?
Why will you be angry with your people for ever?
How long will our enemies laugh at us?
Why do you keep your hands behind you?”
(When your children are suffering). (Psalm 74:10-11).*

*“Look, O Lord, and consider; who have you ever treated like this?
Should women eat their offspring, the children they have cared for?
Should priests and prophets be killed in the Sanctuary of the Lord?
Young and old lie in the dust of the streets. Many young men and
maidens have fallen by the sword. You have slain them in the day
of your anger. You have slaughtered them without pity”. (Lam. 2:20-21)*

In spite of all these, we must not forget that many happy, good and memorable events happen in our different countries and areas. Our women are now telling the rest of us that their time has come. Three women in different parts of our world are now leading their country's governments while many more are making their mark in other fields of our endeavour. In Palestine, the Harimas, the supposed dreaded group came top in democratically well-fought elections. Some have seen this as a negative development. I see this, however, as the beginning of good things to come in that area. Let the opportunity given to others be given to them and leave God to be the judge.

Thank God, all of us are alive to be here to see each others' face. We owe this to God Almighty alone and not to anybody else. We must therefore make the best use of this time together to honour Him, listen to Him, talk to Him, relate to Him, make friends with as many people that are here, and above all, in all these, *“let our love be genuine”* in all that we say, think or do here. So help us God!

4. **THE ACHIEVING THE VISION CAMPAIGN**

It is always a joy to see many Methodists come together every five years as is the case at this time. My problem has been recently what the attitude of all of us is to the Council. What do we think of it? Is the World Methodist Council expected to be alive to her responsibilities in the context of why she was set up many years ago? Or is it that all we Methodists expect of the Council is the Assembly and nothing more? The Church, founded by our Venerable Father, Rev. John Wesley is not the only one with Councils. We need to travel to Geneva, Rome and other places to see what other sister Councils, namely: the Lutherans, the Vatican, the Baptists, the Orthodox and the Evangelicals are doing in our world. The World Methodist Council is incapacitated because of lack of money either to compete with others or

even develop and finance her programmes. Many of us, both member churches and individuals blessed by God have abandoned the Council to her fate. This Council has remained very poor for many years on end. All attempts by leaders, past and present, to convince us of the deplorable state of the finance of the Council has either failed or we are unwilling to accept the shame all of us have put on ourselves every five years as we come together. Only God knows what God Himself thinks of us and what others think of us when we tell them that we are sons and daughters of Father Wesley with nothing to show for.

The unending sickening financial state of the Council was brought to the attention of the Executive Committee, the Council and Conference almost a decade ago. This finally resulted in the Achieving the Vision Fund Raising Programme for the Council. It was believed then that within a period of at most five years, enough funds would have been raised through contributions, donations, gifts, pledges, etc. by Methodist sons and daughters, their friends, corporate bodies and agencies with Methodist family connections, member churches and Methodist organizations far and near. The story today is depressing as the end is yet to be in sight. How many of us, sons and daughters of Rev. John Wesley have made our Father proud in his resting place by our contributions to the fund in order to keep alive and well what our Venerable Father had started? Have you who are attending the Conference contributed to the fund? Has your Church and the Organization which you represent contributed to the fund? What effort have you made to help the Council achieve the dream of the founding Fathers?

The Achieving the Vision programme almost hit the rocks when the Chairman of the body resigned unexpectedly. The officers quickly stepped in to save the situation. Mr. Kirby Hickey came willingly to the rescue. All is now well with the programme if all of us are ready to co-operate with him to achieve the desired goal.

You are here in this Council and Conference to represent your Church and yourself. You are here also as a child of Father John Wesley to return home to continue to spread “scriptural holiness”. You therefore cannot afford to return home without contributing to the Achieving the Vision Fund. Let your actions speak louder than your words. John Wesley’s children are men and women of words and actions. You cannot be something else, or can you? Let us at this Conference help the Achieving the Vision achieve her vision now or never. Make sure that you are counted! God will look on you with His favour, and you will never regret it.

5. **WORLD MINISTERIAL EXCHANGE PROGRAMME**

Not too long ago, the Director of this programme, Dr. Paul Bailey was taken to the great beyond, after serving this Council very meritoriously in the fear

of God like others before him. The Council will miss his excellent services, but God will reward him for all that he did for Him.

There are still many sections of our Council that are yet to benefit from this programme exchange. There have been many encouraging reports from those who have been part of the exchange programme. Every effort must be made by all of us to extend this programme to all member churches of the Council. I am aware that this may not necessarily be easy. I also know that when there is the will, there will always be the way. And nothing is impossible with our God.

6. **THE STRENGTH & WEAKNESS OF MEMBER CHURCHES, NUMERICALLY, SPIRITUALLY & FINANCIALLY**

It was St Paul who advised all those who name the Name of Jesus Christ in Rome, to show concern and interest in the affairs of all members of the family. Paul said:

“We who are strong ought to put up with the failings of the weak, and not to please ourselves. Each of us must please our neighbour for the good purpose of building up the neighbour” (Rom. 13:1-2).

And writing to the Christian community in Galatia, he said:

“Bear one another’s burdens and so fulfill the law of Christ”. (Gal. 6:2).

Charles Wesley in one of his hymns prayed God to help Methodists to:

*“Help each other, Lord
Each other’s cross to bear
Let each his friendly aid afford
and feel his brother’s care”.*

When we also consider Father John Wesley’s fears in his meditation on **Thoughts Upon Methodism** when he argued, *“I am not afraid that the people called Methodist should ever cease to exist... but I am afraid, lest they should exist as a dead sect, having the form of religion without power. And this undoubtedly will be the case, unless they hold fast both to the doctrine, spirit and discipline with which they set out”*. Should not the strong member churches help the weak ones be it financial, numerical and spiritual?

It will be very unfair if we fail to recognize and applaud Dr. Eddie Fox and his colleagues everywhere for the tremendous work which they have undertaken in many of our member churches to revive and strengthen the numerical, spiritual and financial foundations of such churches. But is this attempt sufficient to undo the depressing and decreasing numerical sickness affecting a number of our member churches?

Many of the old denominational churches in Nigeria are carrying out silently

a revolution in their churches through repositioning, revival and restructuring. By this strategy, the weak members are revived, the wayward ones are re-Christianized while the effective ones are strengthened to enable them in the words of Jesus Christ, “*to have life and have it in full*”. We Methodists in Nigeria have re-ordered our priorities. Evangelism is now on top of every agenda. Rev. John Wesley won Britain through evangelism. We believe that we can do the same in Nigeria through his method.

The issue of helping our weak member churches is urgent and must concern this Council and Conference now if Father John Wesley’s fears which are already with us is to be avoided. The question is how are we to go about it? Above all these, the issue of holding fast to the doctrine, spirit and discipline with which our founding fathers set out should not be trivialized if our church is to have a future.

7. **HUMAN SEXUALITY & THE UNITY OF THE CHRISTIAN CHURCH**

During our Executive Committee Meeting which took place in Port Elizabeth, South Africa in September, 2004, it was necessary for Rev. John Wesley’s sons and daughters assembled there from all parts of our world to give their response to the debate which in some parts of the world and in some communions have become bones of contention, that is, the debate on human sexuality. I trust that all of us are familiar with this document which was our collective response to this debate. This response is unlikely to satisfy all and sundry.

But whatever is our position, everything we do or say must be directed by the love of God for all His children irrespective of whom that person is and our love for one another. John Wesley was a strong advocate and believer in Scriptural Holiness. Let the Holy Scriptures be our guide in all our considerations. As Methodists, it will be impossible for us either to set aside or easily dismiss the long Christian tradition of teaching on the Order of Creation, on Marriage and Family Life. The Old-time Religion which was good enough for Paul and Silas is still good enough for some of you and me. No one can be an Island to himself. We all must be careful that whatever we say or do must not in anyway be allowed to threaten the unity of congregations, our own beloved Church and the Christian Church in general, nor must we allow it to subject the Church of Jesus Christ to ridicule. In all these in the words of St Paul “*Let our love be genuine*”. So help us God!

8. **UNHEALTHY, SUSPICIOUS & COOL RELATIONSHIP BETWEEN CHRISTIANITY & ISLAM**

Our executive members at Port Elizabeth, South Africa also attempted to proffer a way forward and a possible working relationship between the two religions, namely – Christianity and Islam. Recent events especially that

concerning certain publications in some papers are good examples of this reality. It is very easy today for some religious organizations to take a beating as a result of the activities of certain selfish individual persons whose actions may have nothing to do with the particular religion. It must however be admitted that in the past, these suspicious and unhealthy relationships were as a result of the actions, attitudes and policies of these religious groups and their agents. Vatican II assisted in no small way to reverse the trend. She has also been responsible for many of the changes which we enjoy today. These however have not completely eradicated the suspicion, the hatred and the fear in some of the leaders and adherents of other world religions and us.

The document titled “Wesleyan/Methodist Witness in Christian and Islam Cultures” authored by the Executive Committee members urges Wesleyan/Methodist Christians “*to lovingly accept Muslim brothers and sisters as persons of faith, to stand firm against violence and hatred in all its forms, to stand with persons who are being persecuted and are suffering for their faith, and trusting in the power of the Holy Spirit, to share with all persons, including Muslims, the love and grace of our Lord Jesus Christ through our words, deeds and signs by the power of the Holy Spirit, and invite them into life-changing relationships with God through Jesus Christ*”.

I urge all of us to acquaint ourselves with this document and do what it says for a better and safe future and to the glory of God.

9. **MINISTRY TO OUR YOUNG PEOPLE**

Many of our member churches are yet to adequately provide for the participation of our young people in the World Methodist Council programmes and meetings. The excuse for this irresponsibility has always been blamed on finances. This is all well and good. But are we making plans for the future? We all took over from others. Our young people will have to take over from us one day whether we like it or not. Are we preparing them for this take over sooner than later? Why can't members in our churches blessed by God sponsor these young people to our assemblies and meetings and God Almighty will bless and reward them for their actions. It is important now more than ever before for us to pay greater attention to our young people, if our Church is to have a future. Posterity will blame us for failing to do so.

10. **THE STAFF AT THE LAKE JUNALUSKA OFFICE**

Our former General Secretary, Rev. Dr. Joe Hale bowed out gracefully at our Conference in Brighton after serving the Council meritoriously for many years. This great man will remain in our hearts for a very long time. We remember with love also his wife, Mary who had been a good friend to all of us. It will be difficult for us to forget her. I do trust that we all hold both of

them in our prayers always. Our God whom they served so sincerely will never forget them.

Rev. George Freeman, the new General Secretary, who stepped into Joe's shoes, has been outstanding, focused and remarkable. His leadership and services to the Council have been very exemplary, blameless and adequate. The Council owes him and his wife, a debt of gratitude for their work. We pray Almighty God to bless, reward and sustain them for their work in the coming years.

I must here also pay tribute to Peter Mino, the man in charge of our finances and Roma. These two and other members of our staff at the Headquarters, though few, have served us creditably satisfactorily, to the best of their abilities and in the fear of God. Silver nor gold have we to show appreciation to them for their excellent services. God will certainly reward them for us.

CONCLUSION

There is nothing in our world that has a beginning that will not end. We are coming to the end of our five years journey. I personally owe a great deal of gratitude to all of you for counting me worthy to lead this very important Council. I recognize my inadequacies in many areas of our life. But it is indeed delightful that our Methodist people were willing to tolerate me and even give me opportunity to serve them. I indeed owe a great deal to Rev. George Freeman, John Barrett and all other officers and indeed all of you for the little we were able to do. Thank you all for your support. Would you also give the same support to the one who will take over from me and God will bless you.

Finally, let our coming together in Southern Korea bring peace, reconciliation and unity to the entire Korean Peninsular. For the Methodist Church in Korea, let there be genuine love, understanding, peace, brotherliness and sisterliness amongst our people. And let the blessings of God be upon all of you, delegates to this Council and Conference, all Methodists, all children of John Wesley and upon this land. **All these I pronounce and declare in the Name of God, the Father, God, the Son, and God, the Holy Spirit. Amen.**

Thank you.

God bless you.

His Eminence Sunday Mbang CON
Chairperson, World Methodist Council

ADDENDUM 3
WORLD METHODIST COUNCIL

JULY 18-19, 2006

MEMBERSHIP CHANGES

The following membership changes are submitted to the World Methodist Council on July 18, 2006:

1. By vote of the Officers of the World Methodist Council September, 2005, it is recommended that The Bahamas Conference of the Methodist Church (BCMC) be admitted as a full member of the World Methodist Council.
2. The Methodist Church of the Ivory Coast became a member of the West Africa Central Conference of the United Methodist Church in 2004. They will no longer be listed as a separate member Church in the World Methodist Council, but will be included in the membership of the West Africa Central Conference of the United Methodist Church.
3. The United Methodist Church of Russia is a member of the World Methodist Council and wishes to be included as a Council participant through the Northern Europe Conference of the United Methodist Church.
4. The Central Africa, African Methodist Episcopal Church wishes to be included in the list of Council members as part of the African Methodist Episcopal Church.

ADDENDUM 4

George H. Freeman, General Secretary
World Methodist Council
Report to the Council

July 18, 2006 – Seoul, Korea

Grace and peace to you from our Lord Jesus Christ.

I would like to take a moment of personal privilege and introduce my wife, Virginia to you. Many of you already know her, and I pray that all of you will come to know and love her. She is my main prayer support in my life, and she is an incredible prayer warrior!

I thank you for the privilege you gave me five years ago to work with this family in ways that I could have never thought or imagined in my earlier ministry! I tell people wherever I go that as Methodists and Wesleyans, we are part of an incredible family. Please turn to your neighbor now and tell them that they are incredible!

We have prayed for this day, and worked for this day, for five years now, and as this family comes together once again, I want you to know that you are a part of history in this family. By our Constitution there are only 500 persons who serve on this Council, and to be invited to serve in this way is a high honor and a privilege.

I want to share with you some of the happenings of the last five years:

In July, 2002 we moved into our new headquarters building, the Royce and Jane Reynolds World Headquarters Building for the World Methodist Council. Our new office facilities were made possible by a generous gift from Royce and Jane Reynolds from Greensboro, North Carolina, in the United States. Royce and Jane are loyal Methodists, and their faithful stewardship has resulted in the strengthening of the Church in such areas as leadership and evangelism, to name a few.

At the last Council meeting in Brighton, England, I promised to bring transparency in our work, especially in our financial reporting. We have done this, as Dr. Holsinger will report, and I personally am pleased about this achievement.

We promised to move into the electronic age through the creation of a website, which we have done with the help of Roma Wyatt and Peter Mino from our staff. We do not have adequate staff time to devote to the maintenance and upkeep of our website as we would like. Once this meeting is finished, our time and energy can be shifted to other things that took a back seat while we were preparing for this meeting and for the Conference which begins on Thursday.

I remain committed to finding ways to improve our communication with all of you. We have a very small staff, and a very big job! Since the last Conference there have been four retirements from our staff. We replaced these individuals with two full-time persons and two part-time persons. We are often short-handed, and we work as best we are able. Nevertheless, we will continue to find ways to improve our communication with each of you.

We moved in to the 21st century when we offered online registration for the Conference and enabled persons to register using credit cards. Again, this took a lot of staff time to develop and perfect, and Roma Wyatt and Peter Mino worked to make this a reality. Almost 60% of the persons who registered for the Conference did so online.

We seized the opportunity to begin a new dialogue when the General John Gowan of the Salvation Army authorized their Doctrine Council to engage in an international bi-lateral dialogue with the World Methodist Council. You will receive

a report of this Dialogue later today. This is the first time that the Salvation Army has participated in a dialogue with anybody!

Our Catholic-Methodist Dialogue has continued, and Geoffrey Wainwright will report to you later today on the progress made in that dialogue. This is a long-standing dialogue, and is one of the longest in which the Catholic Church has been engaged since Vatican II. It was privileged to represent this Council, along with Geoffrey Wainwright, at the funeral for Pope John Paul II, and also at the installation of Pope Benedict XVI eight days later.

I have worked with Gillian Kingston and the Program Committee to prepare for the Conference which begins on Thursday, and a great amount of time has been spent on this effort. Frequent trips to Seoul to meet with the leadership of the Korean Methodist Church and the Local Preparation Committee was made necessary by the scope of the work to be done and also by the language and cultural differences which had to be explored, understood and accommodated where possible.

We have worked to improve the World Methodist Museum at our headquarters in North Carolina, involving the "Friends of the Museum" in leadership that has resulted in the Friends of the Museum obtaining the John Hurst watercolor collection of the Journeys of John and Charles Wesley, a collection that was opened in 2003, the 300th anniversary of the birth of John Wesley.

Our Geneva Office did not come about the way that it was envisioned at the last Council meeting. The drastic change in the economy following September 11, 2001 precipitated an unfavorable exchange rate between the US dollar and the Swiss franc, which led to a recommendation which you will receive later today. Dr. Denis Dutton served for four out of the last five years in this position, and retired last year. We are indebted to Denis for the enthusiasm which he accepted this position and for his work in the Geneva office. A report will be brought to you later today concerning the recommendation of the officers of the Council regarding this position.

In looking toward the future, I would like to see us claim the spiritual power that is ours. I would like to see the Methodist and Wesleyan people become a strong, spiritual force in the world. All of the resources that God makes available to the Church are ours. We have but to claim them, and use them.

As a District Superintendent I would ask people in a community to tell me about the local Methodist Church....

I see this Council as the voice of the Methodist people in the world today. That voice needs to be heard, especially in the areas of injustice, extreme global poverty, the abuse of women and children, and the issue of wars and rumors of wars.

Someone needs to lead the way in beating swords into ploughshares and spears into pruning hooks!

I see this Council as taking the lead in evangelism training, enabling people to have the confidence of their beliefs and to share their faith. I read a statistic that said 95% of Christians never share their faith. I would like to see that number reversed, so that 95% of believers DO share their faith with others! If the Church doesn't disciple the nations, the nations will disciple the Church. We are living in the day and age in which we have to ask the question, who is doing the discipling?

I thank you for the privilege you have given me to serve as General Secretary of this Council. It is a privilege to know, work with and pray for this family around the world. It is not easy work, but seeing you all together here is a wonderful sight and a positive experience for us all.

May God guide our work together.

May God be pleased with our work together.

May we be more concerned with pleasing God than with pleasing ourselves or each other.

May we learn to love each other, respect each other, and, even when we disagree, to do so in love.

George Freeman

ADDENDUM 5

Conference

Financial

Information

2006

World Methodist Council Audited 2002 thru 2006 plus YTD 2006 As of May 31, 2006

	Audited 2002	Audited 2003	Audited 2004	Audited 2005	May 31, 2006 Year To Date Actual	Annual Budget
Previous Cash Balances:	-	-	28,083.00	13,323.00	81,881.00	20,000.00
Cash/Expense						
Incoming Cash:						
Council Member	22,315.00	73,830.00	32,375.00	50,776.00	7,100.00	35,000.00
Friends of the Museum Contrib	3,000.00	3,000.00	10,000.00	10,000.00	0.00	10,000.00
Interest Income	3,878.00	1,233.00	808.00	2,071.00	146.53	1,500.00
Member Church	523,511.00	502,701.00	545,784.00	530,270.00	280,576.13	550,000.00
Other Income Non Restricted	7,248.00	4,897.00	13,823.00	39,448.00	160.00	17,000.00
Endowments	-	-	50,428.00	69,619.00	7,171.80	79,000.00
Rental Income	-	-	4,685.00	11,120.00	500.00	3,000.00
Total Incoming Cash	539,950.00	595,483.00	657,905.00	713,301.00	276,844.48	695,500.00
Total Cash Available	539,950.00	595,483.00	683,988.00	726,824.00	338,535.46	715,500.00
Expense						
Audit and Professional Service Fees						
Building Maintenance	55,291.00	112,440.00	85,178.00	23,361.00	1,243.75	21,000.00
Equipment Maintenance/Lease	3,407.00	29,270.00	14,598.00	16,872.00	6,011.60	15,000.00
Exchange Program	6,154.00	4,226.00	4,075.00	8,852.00	2,347.12	8,000.00
Fire and Liability Insurance	23,004.00	9,401.00	11,174.00	12,853.00	1,000.00	500.00
Geneva Office	70,000.00	101,380.00	122,440.00	31,500.00	7,309.92	15,000.00
Grounds Maintenance	12,712.00	6,136.00	11,718.00	17,279.00	8,000.00	40,000.00
Jubilee Services	-	2,820.00	9,460.00	10,465.00	3,093.46	15,000.00
Late Jurakwaka Association Fee	-	-	-	4,040.00	3,538.00	11,000.00
Meeting Conference	-	-	-	-	4,038.38	4,300.00
Methodist - Catholic Dialogue	-	-	-	-	25,000.00	60,000.00
Miscellaneous	19,427.00	17,623.00	632.00	17,424.00	4,235.90	12,000.00
New Equipment/Computers	9,692.00	3,642.00	-	-	-143.86	4,000.00
Office/Other/Software Supplies	38,650.00	10,286.00	19,893.00	25,394.00	6,546.60	2,000.00
Total Payroll - Benefits Employer/Employee/Retiree	309,591.00	351,933.00	361,731.00	340,091.00	160,047.21	346,900.00
Peace Award	6,000.00	8,200.00	6,600.00	7,100.00	5,286.00	10,000.00
Postage/Freight	5,160.00	16,166.00	9,600.00	7,544.00	5,314.66	10,500.00
Printing and Reproduction	3,028.00	35,489.00	948.00	5,662.00	0.00	3,000.00
Sales Tax	-	(26,110.00)	(1,626.00)	(1,626.00)	0.00	-3,000.00
Telephone/Telecommunications	9,132.00	20,722.00	14,108.00	12,162.00	6,337.38	10,500.00
Travel-General Secretary-Staff	23,704.00	25,000.00	24,546.00	25,729.00	11,665.20	30,000.00
Travel - Chaplain	10,000.00	10,000.00	10,000.00	8,000.00	3,745.00	10,000.00
Travel - Council - Committee	135,171.00	153,596.00	54,391.00	87,693.00	7,767.13	30,000.00
Utilities	10,618.00	11,372.00	11,228.00	16,060.00	6,196.62	16,500.00
WMC Committees	-	-	-	12,800.00	36,249.60	14,000.00
World Parish Publication	23,025.00	18,201.00	4,669.00	4,669.00	5,263.30	14,000.00
Total Expense	778,116.00	945,817.00	796,006.00	863,733.00	311,336.28	712,200.00
Net Result	-218,166.00	-390,334.00	-52,011.00	62,891.00	27,199.20	3,300.00

World Methodist Council
Cash/ Expense
Actual vs. Budget
As of May 31, 2006

	<u>Year To Date Actual</u>	<u>Year To Date Budget</u>	<u>\$ Over/Under YTD Budget</u>	<u>% of Year To Date Budget</u>
Previous Cash Balance	62,890.98	20,000.00	42,890.98	314.46%
Incoming Cash:				
Previous Cash Balance				
Council Member	7,100.00	17,000.00	-9,900.00	41.77%
Interest Income	146.53	600.00	-453.47	24.42%
Member Church	280,576.13	225,000.00	35,576.13	115.81%
Other Income	150.00	3,333.31	-3,183.31	4.5%
Endowments	7,171.80	0.00	7,171.80	100.0%
Rental Income	500.00	1,250.00	-750.00	40.0%
Travel Contributions		3,333.31	-3,333.31	0.0%
Total Incoming Cash	<u>275,644.46</u>	<u>250,516.62</u>	<u>25,127.84</u>	<u>110.03%</u>
Total Cash Available:	338,535.44	270,516.62	68,018.82	125.14%
Expense				
Building Maintenance	6,011.60	6,250.00	-238.40	96.19%
Equipment Maintenance/Lease	2,347.12	3,333.31	-986.19	70.41%
Exchange Program	1,000.00	0.00	1,000.00	100.0%
Fire and Liability Insurances	7,309.92	6,250.00	1,059.92	116.96%
Grounds & Tree Maintenance	3,063.46	9,166.62	-6,103.16	33.42%
Janitorial Services	3,539.00	4,583.31	-1,044.31	77.22%
Lake Junakuska Association Fee	4,039.39	4,300.00	-260.61	93.94%
Meeting - Conference	25,000.00	25,000.00	0.00	100.0%
Methodist - Catholic & Salvation Army Dialogues	4,255.90	5,000.00	-744.10	85.12%
Miscellaneous Including Epworth Support	-143.96	1,000.00	-1,143.96	-14.4%
New Equipment/Computers	0.00	2,000.00	-2,000.00	0.0%
Office, Other, & Software Supplies	6,549.80	5,000.00	1,549.80	131.0%
Payroll - Employee Salaries	86,194.57	86,625.00	-430.43	99.5%
Payroll - Employer Insurance Pd	13,402.63	16,000.00	-2,597.37	83.77%
Payroll - Employer Paid Taxes	3,952.81	3,544.00	408.81	111.54%
Payroll - Employer Pension Pay	14,837.93	13,544.00	1,293.93	109.55%
Payroll - Retiree Ins.	10,759.27	11,665.00	-905.73	92.24%
Payroll - Housing Allowance	12,500.00	12,500.00	0.00	100.0%
Payroll - Previous year billing - Insurance	18,400.00	0.00	18,400.00	100.0%
Peace Award	5,286.00	3,000.00	2,286.00	176.2%
Postage/Freight	5,314.66	4,375.00	939.66	121.48%
Printing and Reproduction	0.00	1,250.00	-1,250.00	0.0%
Professional Services	1,243.75	1,250.00	-6.25	99.5%
Sales Tax	0.00	-1,250.00	1,250.00	0.0%
Telephone/Telecommunications	5,537.36	4,375.00	1,162.36	126.57%
Travel - General Secretary - Staff	11,683.20	12,500.00	-816.80	93.47%
Travel - Chairperson	3,745.00	2,500.00	1,245.00	149.8%
Travel - Council or Committee	7,767.13	12,500.00	-4,732.87	62.14%
Utilities	6,196.62	6,875.00	-678.38	90.13%
WMC Committees	36,249.80	14,000.00	22,249.80	258.93%
World Parish Publication	5,293.30	5,000.00	293.30	105.87%
Total Expense	<u>311,336.26</u>	<u>282,136.24</u>	<u>29,200.02</u>	<u>110.35%</u>
Cash Available (shortage)	<u>27,199.18</u>	<u>-11,619.62</u>	<u>38,818.80</u>	

World Methodist Council
Evangelism Division Audited Results
From 2001 thru 2005

	Audited 2001	Audited 2002	Audited 2003	Audited 2004	Audited 2005
Cash/Expense					
Incoming Cash:					
Gifts and Contributions	948,735.00	1,301,936.00	942,305.00	822,307.00	1,086,532.00
Other Income	22,500.00	43,378.00	55,625.00	45,702.00	60,959.00
Interest Income	51,534.00	24,482.00	21,527.00	20,772.00	32,670.00
Total Incoming Cash	1,022,769.00	1,369,796.00	1,019,457.00	888,781.00	1,180,161.00
 Expense					
Personnel Costs	191,595.00	221,183.00	217,650.00	217,258.00	230,839.00
Office expense	40,873.00	47,244.00	46,513.00	49,234.00	54,643.00
Travel	42,833.00	35,748.00	54,169.00	45,933.00	32,328.00
Promotion/ cultivation	40,839.00	10,256.00	19,730.00	12,203.00	7,913.00
Miscellaneous	4,004.00	1,057.00	656.00	1,147.00	1,831.00
Programs	722,935.00	1,082,634.00	685,401.00	708,938.00	915,386.00
Total Expense	1,042,879.00	1,398,122.00	1,024,119.00	1,034,713.00	1,242,940.00
 Net Result	-20,110.00	-28,326.00	-4,662.00	-145,932.00	-62,779.00

ACHIEVING THE VISION
Endowment Summary
As of May 31, 2006

<u>Operational Funds</u>	<u>Totals</u>
Operational Checking Account 2114105288 United Community Bank	14,288.11
Operational Interest Deposits	206.39
Operational Expenses	(4,428.90)
	<u>10,065.60</u>
 <u>Endowment Funds</u>	
Permanent Endowment:	
Operational Checking Account 2114105288	12,600.00
Endowment CD Account 4114000846	74,285.00
Endowment CD Account (4114000870) 4114007899	56,579.56
Endowment CD Account 4114001404	50,000.00
Endowment CD Account 4114001405	50,000.00
Endowment CD Account 4114001406	50,000.00
Endowment CD Account 4114007983	50,570.31
Endowment CD Account 4114007984	50,570.31
Endowment CD Account 4114007985 United Community Bank	28,030.25
Permanent Endowment Fund- Account 881213701	1,928,912.00
	<u>2,351,547.43</u>
 Hale Endowment:	
Hale Endowment Fund- Account 881213601	385,531.39
Operational Checking Account 2114105288	50.00
	<u>385,581.39</u>
 Methodist- Catholic Endowment:	
Methodist - Catholic Dialogue Fund - Account 881254601	222,561.08
Endowment CD Account 4114007985	10,100.00
Endowment CD Account 4114007986	50,630.25
	<u>283,291.33</u>
 Evangelism Endowment:	
Endowment CD Account 4114007985	12,500.00
	<u>12,500.00</u>
 Total - Cash on Hand (Operational and Endowment)	 <u><u>3,042,985.75</u></u>
Annuities - Insurances	<u>535,000.00</u>
Pledges Outstanding	<u>2416073.16</u>
Total Endowment Forecast	<u><u>5,994,058.91</u></u>

World Methodist Council
2007 - 2011 Budgets

Revenue/ Expense	2007	2008	2009	2010	2011
Revenue					
Council Member Contributions	35,000.00	35,000.00	35,000.00	35,000.00	35,000.00
Endowment Payments	80,000.00	80,000.00	110,000.00	110,000.00	140,000.00
Friends of the Museum Contribution	10,000.00	10,000.00	10,000.00	10,000.00	10,000.00
Interest Income	1,500.00	1,500.00	1,500.00	1,500.00	1,500.00
Member Church	550,000.00	550,000.00	550,000.00	550,000.00	550,000.00
Other Income	11,000.00	11,000.00	11,000.00	11,000.00	12,000.00
Travel Contributions	8,000.00	8,000.00	8,000.00	8,000.00	8,000.00
Total Revenue	695,500.00	695,500.00	725,500.00	725,500.00	756,500.00
Expenses					
Audit and Related Service Fees	14,000.00	14,000.00	15,000.00	15,000.00	15,000.00
Salaries and Housing	235,350.00	247,117.50	259,473.38	272,447.04	280,100.00
Pension (Employer)	32,000.00	33,000.00	34,000.00	35,000.00	36,000.00
Insurance (Employer)	32,000.00	33,000.00	34,000.00	35,000.00	36,000.00
Retiree Insurance Benefits (Employer)					
	39,000.00	39,000.00	39,000.00	47,000.00	47,000.00
Payroll Taxes (Employer)	10,000.00	10,000.00	10,000.00	10,000.00	10,000.00
Utilities	17,000.00	17,000.00	17,000.00	17,000.00	17,000.00
Printing	2,000.00	2,000.00	2,000.00	2,500.00	3,000.00
Office and Building Supplies	11,000.00	11,000.00	11,500.00	11,500.00	12,000.00
Building Maintenance	10,000.00	10,000.00	10,000.00	10,000.00	10,000.00
Postage/ Freight	8,000.00	8,000.00	8,000.00	8,000.00	8,000.00
Equipment Maintenance	5,000.00	5,000.00	5,000.00	5,000.00	5,000.00
Professional Fees	6,000.00	6,000.00	6,000.00	6,000.00	6,000.00
Janitorial Services	11,000.00	11,000.00	11,000.00	12,000.00	12,000.00
Grounds Maintenance	10,000.00	10,000.00	12,000.00	12,000.00	12,000.00
Non Employee Insurance	18,000.00	18,000.00	18,000.00	18,000.00	18,000.00
New Equipment	5,000.00	5,000.00	5,000.00	5,000.00	5,000.00
Travel - Members	75,000.00	35,000.00	75,000.00	35,000.00	75,000.00
Travel - General Secretary/ Staff	25,000.00	25,000.00	25,000.00	25,000.00	25,000.00
Travel - Chairperson	10,000.00	10,000.00	10,000.00	10,000.00	10,000.00
Geneva Office	40,000.00	40,000.00	40,000.00	40,000.00	40,000.00
World Parish Publication (4X)	32,000.00	32,000.00	32,000.00	32,000.00	32,000.00
Ecumenical Dialogues	25,000.00	25,000.00	25,000.00	25,000.00	25,000.00
Miscellaneous	2,500.00	2,500.00	2,500.00	2,500.00	2,500.00
WF Committees	14,000.00	14,000.00	14,000.00	14,000.00	14,000.00
Total Expenses	688,850.00	662,617.50	720,473.38	704,947.04	755,600.00
Excess (Shortage)	6,650.00	32,882.50	5,026.63	20,552.96	900.00

World Methodist Council
Member Church Contributions
2007 to 2011

MEMBER CHURCHES	2007 Annual Amount	2008 Annual Amount	2009 Annual Amount	2010 Annual Amount	2011 Annual Amount	Total Quinquennium Contribution
African Central Conference: Angola (West)	600.00	600.00	600.00	600.00	600.00	3,000.00
Africa Central Conference, Burundi	400.00	400.00	400.00	400.00	400.00	2,000.00
African Central Conference: Mozambique	500.00	500.00	500.00	500.00	500.00	2,500.00
Africa Central Conference: Zimbabwe Area	1,300.00	1,300.00	1,300.00	1,300.00	1,300.00	6,500.00
African Methodist Episcopal Church	15,000.00	15,000.00	15,000.00	15,000.00	15,000.00	75,000.00
African Methodist Episcopal Zion Church	13,000.00	13,000.00	13,000.00	13,000.00	13,000.00	65,000.00
Angola East Area, United Methodist Church	1,000.00	1,000.00	1,000.00	1,000.00	1,000.00	5,000.00
Argentina, Methodist Church	600.00	600.00	600.00	600.00	600.00	3,000.00
Australia, Uniting Church in	2,500.00	2,500.00	2,500.00	2,500.00	2,500.00	12,500.00
Bangladesh Methodist Church	200.00	200.00	200.00	200.00	200.00	1,000.00
Belgium, United Protestant Church	500.00	500.00	500.00	500.00	500.00	2,500.00
Benin, Methodist Church (Rev. Dossou)	500.00	500.00	500.00	500.00	500.00	2,500.00
Bolivia, Methodist Church of	250.00	250.00	250.00	250.00	250.00	1,250.00
Brazil, Methodist Church in	4,000.00	4,000.00	4,000.00	4,000.00	4,000.00	20,000.00
Britain, Methodist Church in	30,000.00	30,000.00	30,000.00	30,000.00	30,000.00	150,000.00
Britain, Methodist Church (For support of Old Epworth)	10,000.00	10,000.00	10,000.00	10,000.00	10,000.00	50,000.00
Burma, Methodist Church (Lower Myanmar)	600.00	600.00	600.00	600.00	600.00	3,000.00
Burma, Methodist Church (Upper Myanmar)	600.00	600.00	600.00	600.00	600.00	3,000.00
Canada, United Church of	1,300.00	1,300.00	1,300.00	1,300.00	1,300.00	6,500.00
Caribbean and Americas, Methodist Church in the	2,000.00	2,000.00	2,000.00	2,000.00	2,000.00	10,000.00
Central & Southern Europe Central Conference, UMC	3,000.00	3,000.00	3,000.00	3,000.00	3,000.00	15,000.00
Central Africa, AME Church	500.00	500.00	500.00	500.00	500.00	2,500.00
Chile, Methodist Church	700.00	700.00	700.00	700.00	700.00	3,500.00
China, Church of Christ	2,500.00	2,500.00	2,500.00	2,500.00	2,500.00	12,500.00
Chinese Methodist Church in Australia	1,000.00	1,000.00	1,000.00	1,000.00	1,000.00	5,000.00
Christian Methodist Episcopal Church	8,000.00	8,000.00	8,000.00	8,000.00	8,000.00	40,000.00
Columbia, Methodist Church	100.00	100.00	100.00	100.00	100.00	500.00
Congo, Central Conference of UMC	1,300.00	1,300.00	1,300.00	1,300.00	1,300.00	6,500.00
Costa Rica, Methodist Church	750.00	750.00	750.00	750.00	750.00	3,750.00
Cuba, Methodist Church	500.00	500.00	500.00	500.00	500.00	2,500.00
Dominican Republic, Evangelical Methodist Church	250.00	250.00	250.00	250.00	250.00	1,250.00
Ecuador, United Evangelical Church	250.00	250.00	250.00	250.00	250.00	1,250.00
Fiji, Methodist Church in	1,800.00	1,800.00	1,800.00	1,800.00	1,800.00	9,000.00
Germany Central Conference, UMC	4,000.00	4,000.00	4,000.00	4,000.00	4,000.00	20,000.00
Ghana, Methodist Church	800.00	800.00	800.00	800.00	800.00	4,000.00
Hong Kong, The Methodist Church	3,000.00	3,000.00	3,000.00	3,000.00	3,000.00	15,000.00
India, Methodist Church in	750.00	750.00	750.00	750.00	750.00	3,750.00
Indonesia, The Methodist Church in	600.00	600.00	600.00	600.00	600.00	3,000.00
Ireland, The Methodist Church in	800.00	800.00	800.00	800.00	800.00	4,000.00
Italy, The Methodist Church in (Opere Chiese Evangeliche Metodiste in Italia)	800.00	800.00	800.00	800.00	800.00	4,000.00

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ADDENDUM 6

2006 WORLD METHODIST COUNCIL REPORT OF THE NOMINATING COMMITTEE

The following nominations are submitted to the 2006 World Methodist Council on behalf of the Nominating Committee. Those who are elected to positions of leadership will be installed during the closing ceremony of the 19th World Methodist Conference on July 24. Elected positions of leadership in the World Methodist Council are for a five year period.

GENERAL OFFICERS

CHAIRPERSON

DR. JOHN C. A. BARRETT

Dr. Barrett is a ministerial member of the British Methodist Church and currently serves as the founding Principal of the Anglo Chinese School in Singapore, a ministry of the Singapore Methodist Church. He served as Headmaster of the Leys School in Cambridge, England, for fourteen years. Dr. Barrett is currently the Vice Chairperson of the World Methodist Council and served as the Program Chairperson for the 17th World Methodist Conference in 1996 in Rio de Janeiro, Brazil.

VICE CHAIRPERSON

BISHOP PAULO LOCKMANN

Bishop Lockmann is the presiding Bishop of the Rio de Janeiro Annual Conference of the Methodist Church of Brazil. He has served as a member of the Presidium of the World Methodist Council during the 1997-2001 quinquennium. Bishop Lockmann is the author of *"That the World May Know Jesus Christ,"* a publication of the Division of World Evangelism of the World Methodist Council.

TREASURER

DR. JAMES W. HOLSINGER, JR.

Dr. Holsinger is a lay member of the Kentucky Annual Conference of the United Methodist Church in the United States. He is a physician and former Chancellor of the Medical College of the University of Kentucky and Cabinet Secretary for Health and Family Services for the Commonwealth of Kentucky. He currently is on the teaching faculty of the Medical College of the University of Kentucky in Lexington, Kentucky.

PRESIDIUM MEMBERS

MS. FABIOLA GRANDON

A member of the Methodist Church in Chile, Fabiola is currently the Director of Youth Ministries for the Council of Evangelical Methodist Churches of Latin America and the Caribbean (CIEMAL) in Central and South America. She served as the Chairperson of the World Methodist Council Youth Committee during the 2002-2006 quinquennium.

MR. SAMUEL SAMUELS

A lay member of the Methodist Church of the Caribbean and the Americas (MCCA), Samuel is an Afro-Panamanian from the Republic of Panama. A Board member of the Latin American Council of Churches, he is the preferred MCCA speaker for the Council of Evangelical Methodist Churches of Latin America and the Caribbean. (CIEMAL). He is employed as a technical support specialist staff member for Dell computers.

BISHOP WILLIAM W. HUTCHINSON

Bishop William Hutchinson serves as the Episcopal leader for the Louisiana Annual Conference of the United Methodist Church. A native of New Mexico, Bishop Hutchinson was elected as a Bishop in the United Methodist Church in 2000. A member of the United Methodist Church's Board of Discipleship for ten years, Bishop Hutchinson has also participated in World Evangelism seminars since 1985.

BISHOP THOMAS HOYT, JR.

Bishop Hoyt is the presiding Bishop for the Fourth Episcopal District of the Christian Methodist Episcopal (CME) Church which includes the states of Louisiana and Mississippi in the United States. He currently serves as the President of the National Council of Churches in the United States. He is currently the President of the North American Section of the World Methodist Council.

REV. JILL VAN de GEER

Rev. Van de Geer is an ordained minister in the Methodist Church of New Zealand, serving as General Secretary for her denomination. She has served on the Executive Committee of the World Methodist Council and as chairperson of the Council's Structure Task Force during the 2002-2006 quinquennium.

BISHOP MVUME DANDALA

The immediate past presiding Bishop of the Methodist Church of Southern Africa, Bishop Dandala was elected in 2002 as General Secretary of the All Africa Council of Churches. He has served as the President of the South African Council of Churches, and is known as a peacemaker, visionary leader and passionate advocate for African social justice.

BISHOP KYOUNG HA SHIN

Presiding Bishop of the Methodist Church of Korea, Bishop Shin serves as the first full-time Bishop to oversee the Korean Methodist Church. He has served as the overall Chairperson for the work of the Korean Methodist Church's Local Preparation Committee for the 19th World Methodist Conference.

MR. GIDEON C. SALATAN

A member of the United Methodist Church in the Philippines, Gideon Salatan is the Coordinator of the Asian Methodist Youth Network. He has been a recognized youth leader at all levels of his church in the Philippines as well as with ecumenical bodies throughout Asia. Gideon is known to be an active advocate for peace and social justice issues in the Philippines.

ADDENDUM 7

WORLD METHODIST COUNCIL GENEVA SECRETARY

Dr. Denis Dutton held the full time post of Geneva Secretary from 2001-2005. In view of the high cost of maintaining a full time post and as a gesture to the Council, Dr. Dutton retired from the post last year. The Officers would like to place on record their appreciation of Dr. Dutton's work over this period.

The Officers have reviewed the job description and the appointment and bring the following proposal to the Council.

A. JOB DESCRIPTION

1. To act as an Associate to the General Secretary and to represent the World Methodist Council on agreed occasions.
2. To have responsibility for developing ecumenical relationships with other Christian World Communions and especially with those with offices in Geneva and with the World Council of Churches.
3. To help formulate World Methodist Council responses to current/critical international events in consultation with the General Secretary and/or the Chairperson.
4. To undertake such additional duties as may be assigned.
5. In his/her own lifestyle to witness to the Lordship of Christ.

The person appointed will be required to live in or near Geneva. It is expected that he/she will be a person with considerable ecumenical experience.

B. APPOINTMENT

1. The Executive Committee of the World Methodist Council made the decision in South Africa in September, 2004 that, for financial reasons, the post should become a part-time one for the coming quinquennium. However, the Officers share with the Executive the hope that the post can revert to a full time one as soon as finances allow. It is proposed that a financial review occur in 2009 and if it is determined that it is possible to return the Geneva Secretary position to a full-time status for the next quinquennium (2011-2016), then the position should be advertised and a search committee be appointed.

2. In the meantime it is necessary to find an appropriate person to undertake the position part-time and in exchange for an honorarium and expenses. The Officers of the World Methodist Council present the name of Bishop Heinrich Bolleter to fill the part-time position of the Geneva Secretary of the World Methodist Council beginning January 1, 2007. Bishop Bolleter is newly retired as the Bishop of the Central and Southern Europe Central Conference of the United Methodist Church. In view of Bishop Bolleter's vast ecumenical experience throughout Europe, his recognized leadership in religious, social and political circles, and his status and stature as a bridge builder, peacemaker and Church leader, we recommend that Bishop Heinrich Bolleter be appointed as part-time Geneva Secretary.

World Methodist Council Officers Meeting
September, 2005

Biographical Summary

Bishop Heinrich Bolleter

Born:	May 13, 1941, in Zurich/Switzerland
Family:	Married to Marta Bolleter-Zellweger 3 children (Harald, Muriel and Yvonne) 3 grandchildren
Domicile:	Grenzweg 9, 5036 Oberentfelden/Switzerland
Education:	Industrial College in Zurich/Switzerland with a special diploma in mathematics and physics (1961)
UMC:	Theological Seminary in Frankfurt am Main/Germany from 1962 to 1965 Ordination (elder) in 1969 by the Annual Conference Switzerland France Pastor of the UM churches in Baden, Zurich-Wipkingen, Thalwil and Zofingen (all Switzerland) Editor of the weekly UM magazine Kirche und Welt (Church and World) from 1974 to 1985 Election as a bishop in 1989 Retired since May 31, 2006
Special Interest:	Slavonic cultures International and interdenominational relationships > Delegate to and president of the National Council of Churches in Switzerland

- > Delegate to and president of the Association of Free Churches in Switzerland
- > Delegate to and president of the European Methodist Council
- > Delegate to Central and General Conferences as of 1973/1976
- > Member of the Executive Committee and Officer of the Presidium of the World Methodist Council
- > Active relationship to the World Council of Churches and to the Conference of European Churches in Geneva/Switzerland

Languages: German
English
French

ADDENDUM 8

Report to the World Methodist Council Seoul 2006

Your Eminence, it gives me great pleasure to present the report of the Program Planning Committee for the World Methodist Conference 2006 in Seoul, South Korea.

I would like to thank the members of the Program Planning Committee for their assistance in the drawing up of the program you see before you. The Council will be aware that this committee only meets during the two Executive Committees between conferences, in this instance, in Oslo, Norway and in Port Elizabeth, South Africa. Thus much work has to be done in a short space of time in order to give direction to what must be worked on by the Chair of the committee and the General Secretary.

The Executive Committee of the World Methodist Council, meeting in Oslo in September 2002, voted in favour of Seoul as the venue for this 19th Conference. In November 2002, the General Secretary and I, accompanied by representatives of Travelink, visited Seoul to identify a suitable location for the Conference and to make initial contacts with the Korean Methodist Church. After viewing a number of possibilities and rejecting them for a variety of reasons, we were offered the use of the Kum Nan Church for the Conference. The facilities were such that the offer could not be refused. I am grateful to the staff at the Kum Nan Church for their co-operation in the planning process. A number of visits have been paid to Seoul as the program has taken shape and we have met with representatives of the local planning Committee.

At Oslo, after considering the themes of previous conferences and the issues presented by the present location, the theme *God in Christ reconciling*, was identified as one relevant to both the people called Methodist worldwide and, in particular, to the host country. Through a process of consultation and reflection,

the sub-themes *Reconciliation among the nations*, *Reconciliation in society*, *Reconciliation within the Body of Christ* and *Reconciliation and the individual* were identified from among many possibilities.

At Oslo, names of persons deemed appropriate speakers for both the main theme and the sub-themes were requested and my email address was circulated to facilitate this process. This request was made again at Port Elizabeth. There was relatively little response, but we have worked hard to identify persons representing as many constituencies within the world Methodist family as it is possible to accommodate on a five-day program. Speakers come from Palestine, Korea, Singapore, Germany, Nigeria, the United States of America, Kenya and South Africa. The Bible Study leaders come from Sri Lanka, Ireland and South Africa. It was my hope that we would invite as speakers and Bible study leaders those who work and live at the cutting edge of reconciliation in God's world. I believe we have achieved this in a significant way.

We were delighted that Elias Chacour, the 1994 recipient of the World Methodist Peace Prize, agreed to be a keynote speaker. However, his recent elevation to the position of Archbishop means that he has liturgical duties on Thursday, July 20th, a major feast day in the Melkite tradition and so he is unable to be present on the opening day of the Conference. The Archbishop deeply regretted this unforeseen situation and offered to step down as speaker. We reflected on this, and, believing it would be difficult to find a speaker of his calibre at short notice, negotiated a change in the original program. We are grateful to those who have facilitated this, in particular to the Revd Dr Jong Chun Park and to the World Evangelism Institute. Archbishop Chacour will now address the Conference on Saturday 22nd.

Financial restrictions precluded commissioning a logo, so a competition was initiated to identify a design for this Conference. We believed also that this would raise the profile of the Conference within the Methodist family. The response was very good indeed, with a high standard of designs of many kinds. A small group from among the Executive Committee viewed these at Port Elizabeth and chose a winner. The subcommittee had no way of knowing the provenance of this design, but, all things working together for good, it comes from Asia and is the work of Michael Tan of Singapore. The colours have been adjusted in accordance with Korean sensibilities.

A major highlight of the Conference program is the Korean evening, when the host country will present its history and culture, music and church life. This will be preceded by a Korean meal. This promises to be a memorable occasion.

Music is an important part of the Conference, both in worship and at other points in the program. The worship at the Conference has been in the hands of the Revd Professor Karen Westerfield Tucker, Chair of the Standing Committee on Worship and Liturgy. We are very grateful to her for the immense amount of work which has gone into this most significant element of the Conference. The other music has

been in the hands of the Revd Dr Bo-Chul Lee. We are grateful to Dr Lee for identifying choirs, musicians and vocalists from the Korean Methodist Church to participate in the program. It was no easy task!

At Port Elizabeth, I suggested that, insofar as would be possible, the chairs of the Standing Committees should consider using Conference plenary speakers for their seminars. This was an effort to avoid travel expenditure and also, and more positively, to create strong links between the seminars and the main Conference. The chairs of the committees have risen wonderfully to that challenge - thank you!

A final plea – this Conference is necessarily restricted by the need to bus persons from the hotel area to the Conference venue. The buses will leave strictly on time as the traffic conditions are challenging. It will be up to each person to ensure that she/he is on time. It will also be necessary to adhere as closely as possible to the Conference program in order that all voices may be heard. I ask for your help and example in this matter!

Finally, I want to thank the General Secretary and Officers of the World Methodist Council for the trust they have placed in me for this task and for the wisdom which they have so readily shared. Their support has been incomparable. Above all, thanks be to God.

Gillian M. Kingston
Chair, Program Planning Committee

Tuesday 18 and
Wednesday 19th July, 2006

ADDENDUM 9

WORLD METHODIST COUNCIL

POLICY ON DETERMINING SITE FOR MEETINGS OF THE WORLD METHODIST COUNCIL AND WORLD METHODIST CONFERENCE

Prior to the quinquennial meeting of the World Methodist Council, the General Secretary shall request from the heads of WMC member churches invitations to host the next meeting of the World Methodist Council. Invitations shall be made in writing.

Prior to the first WMC Officer's meeting of the quinquennium, the General Secretary shall investigate all invitations to host the Council's next meeting and bring to the Officer's meeting a report for each site that shall include:

- A report on behalf of the potential host Church reflecting on the Church's willingness and ability to provide local host support for the Council meeting and the larger meeting of the World Methodist Conference.

- An evaluation of the meeting site for the Council meeting and the larger meeting of the World Methodist Conference.
- Potential costs involved for the meeting of the Council and the Conference, including hotel, meeting facilities, ground transportation, transfers, etc.
- Convenience of travel for participants and safety and security related issues.
- A statement on why the host Church would benefit from hosting the Council and Conference meetings, and how the ministry of the World Methodist Council would be enhanced if it were held in each site.
- Other information deemed valuable and pertinent to the decision making process.

The Officers, after receiving the report from the General Secretary, shall bring a recommendation to the first Executive Committee meeting of the quinquennium that shall include two options for the next meetings of the World Methodist Council and Conference. The Executive Committee shall receive a presentation from each site given by the member church(es) of that area. The site of the next meeting of the World Methodist Council and the World Methodist Conference shall be determined by a majority vote of the Executive Committee following the presentations made to them with adequate time provided for discussion, reflection and prayer.

ADDENDUM 10

Ministerial Exchange Program Report By Dr. David W. Schmuck

Good morning sisters and brothers in Christ. It is a joy to make this presentation regarding the special ministry of the World Methodist Council known as the Ministerial Exchange Program. The joy in doing so is tempered by the sad and untimely death of Dr. Paul Bailey this past January. I want to pay tribute to Paul and the excellent work he did directing this program over the past 5 years. He was a faithful and dedicated member of this council and a special friend to many of its members.

I would also acknowledge and express appreciation for the work done by Arthur and Margaret Harris in coordinating exchanges from Great Britain over the past 13 years. After Arthur died in 2002, Margaret has carried on the work over the past four and one-half years. Taking on that responsibility in September will be Mrs. Dawn Edwards.

Since many of you are new to the World Methodist Council, it may be helpful to say a few words about the Ministerial Exchange Program. This unique ministry of the council began 60 years ago in 1947. During those many years over 1000 ministers, families and churches have experienced the blessings and rewards of this ministry.

Some tend to think of this as a pulpit exchange. I assure you it is much more than that. To be sure, it does involve the privilege of preaching and leading worship. However, it also provides opportunities for the sharing of life in homes and with families. There is, of course, the excitement of exchanging manses and cars, sometimes driven on the opposite side of the road. It is also a learning experience discovering life as lived in another culture. However, much more than that it is a wonderful opportunity to establish new friendships and relationships in faith that may last a lifetime. It is a marvelous opportunity to affirm and celebrate our oneness in Christ in a personal, face to face, hands-on manner.

It has been my privilege to participate in 4 exchanges over the past years of my ministry. I am convinced that it is a ministry of the Holy Spirit to help build God's Kingdom in this trouble and fragmented world.

ADDENDUM 11

Proposed Changes to the Constitution

Proposals brought from the Executive Committee 2004

A Section VIII of the Constitution be changed to read as follows

VIII Officers

1. The following officers shall be elected by the Council for each quinquennium:
Chairperson
Vice-Chairperson
(The Chairperson and Vice-chairperson shall not come from the same church.)
General Secretary Geneva Secretary Treasurer
*The immediate past Chairperson/All past Chairpersons Other members of the Presidium shall be:
The President of WFMUCW The President of WFMUCM
And eight others representing the diversity of the world church, and including at least one lay man, one lay woman, and one youth. The travel expenses of the President of WFMUCW and President of WFMUCM shall be paid by their respective organizations.
* to be decided by the Council
2. The responsibilities of the Officers shall include the following:
 - a. To maintain the focus of the WMC in fulfilling its purpose as described in Section II of the Constitution.
 - b. To provide strong, collaborative leadership for the Council's various activities.
 - c. To encourage new initiatives.

- d. To help facilitate the functions of the WMC and its Executive Committee.
 - e. To be accountable to and report fully to the Executive and the Council.
 - f. In the case of the Presidium; to maintain close links with member churches in the region from which they come, including occasionally representing the Chairperson or General Secretary at conferences and other events.
 - g. To further links with the Standing Committees, by aiming to ensure that there is at least one Officer on each committee.
3. The Officers shall meet together annually. in years when there is a meeting of the Executive Committee, they shall normally meet immediately before or during the Committee.
 4. The Chairperson shall preside at meetings of the Council, the Executive Committee and the Officers; and shall be responsible for oversight of the administration of the World Methodist Council between meetings. B. A new section XII be inserted as follows (with the present section XII being renumbered XIII):

XII Nominating Committee

1. The Nominating Committee shall be appointed by the Executive, from among its membership, to serve until the conclusion of the end of the next Council meeting. -This committee shall be appointed not later than the Executive Committee held two years before the end of a quinquennium.
2. The purpose of the Nominating Committee shall be to receive nominations from member churches for the Presidium and for such other posts as the Executive shall determine and to bring a formal nomination to the Council for each post to be filled, endeavouring to ensure that in the leadership of the Council there is a balance of gender, age, clergy and laity, denomination, experience, geographical and ethnic background. The Council shall then be asked to approve those nominated. If it is unable to approve those nominated, it may send them back to the Nominating Committee for review.
3. Membership of the Nominating Committee. The Nominating Committee shall consist of the following six members of the current Officers, including the Chairperson (who is unlikely to be a candidate for the further office) who shall act as Chair, plus six persons elected by the Executive to represent the diversity of the church as specified above. At least one member shall be youth. In addition, the General Secretary shall be in attendance and act as Secretary. If a member of the Nominating Committee is nominated for a post, he or she shall withdraw from the Committee while that post is being discussed.
4. Procedure to be adopted by the Nominating Committee:
 - a. At least eighteen months before the end of quinquennim, the Nominating Committee shall send nomination forms to all member churches (and all members of the Executive Committee) with details of all posts listed in

- Section VIII which need to be filled, asking for a 50-word statement in support of each nomination. Those nominated for Officers shall normally be members of the Executive Committee.
- b. The Nominating Committee shall publish a date by which nominations for the Officers (Chairperson, Vice-Chairperson, and members of the Presidium) need to be received, indicating where they should be sent. The Nominating Committee shall then meet to decide upon the formal nominations to be brought to the Council (as under 2 above). At least two months before the Council meeting, the Nominating Committee shall send its formal nominations for the Officers for the next quinquennium to all members of the Council, together with 50 word supporting statements.
 - c. The Nominating Committee shall ask for nominations for other posts to be received prior to the first day of the Council and shall then bring to the Council a list of nominations for other posts, including Chair of Standing Committees. In making nominations for leadership of WMC Committees, the Nominating Committee shall take into account the views of the retiring Chairs of Standing Committees.
 - d. The Executive Committee shall gather from all its members their expressed interest for possible committee assignments.

ADDENDUM 12a

Standing Committee on Ecumenics & Dialogues
Report to Seoul World Methodist Council, 18th July 2006

Chairperson and members of the Council,

1. We meet under the banner of our Lord's promise and challenge of reconciliation. The careful work of the reconciliation of Christian churches and people – the result of the divisions of history – is the work of this Standing Committee.
2. Members of this Standing Committee have met twice in the last quinquennium, in Oslo and Port Elizabeth. When our membership is scattered across the world, these face-to-face opportunities to meet are very valuable, and I personally regret that there is no opportunity for us to do so in Seoul. Our work when we meet is to review our key tasks – especially the ongoing dialogues – but we also speak generally about ecumenical issues before the Methodist and Uniting Churches in our home countries.
3. One of these worldwide concerns has been our relationships with people of other living faiths. This was discussed at our South Africa meeting, and was referred to the Officers. Reviewing our priorities, especially the budget, their recommendation is that rather than setting up a new and distinct standing Committee, that the SC on E&D be asked to form a task

group within it to maintain an overview of inter-faith issues as they affect member churches of this Council.

Some other churches combine their work and study of interfaith issues with the ecumenical relationships between Christian churches. Some prefer to keep them distinct. They do indeed involve distinct histories, theologies and practical outcomes, different from the conversation within the body of Christ. Some of the other world communion nobodies recognize both that such dialogues are best one at an international level, and they have some agency to handle this. It is also true that interfaith matters are perhaps best dealt with in local context, in close neighbourhoods. We don't need to choose between these – but we also need to work within our limits.

However, as Chair of Ecumenics & Dialogues, I am glad to accept the Officers' recommendation, and we will keep a 'watching brief' on interfaith issues, consulting with other Sacs (who have an equal concern in their own areas), and consulting with our own membership as we have opportunity.

4. Amongst our guests in this Council and later at our Conference are several who represent other churches and world communions. We will welcome them at various times. We look forward to hearing Dr Sam Kobia, a Kenyan Methodist who is General Secretary of the WCC – in the smaller seminar of our DSC on Saturday next, and in the whole congregation at the Ecumenical Service on Sunday afternoon. I must say I am also looking forward to working with Bishop Bolleter as our new Geneva Secretary and I warmly welcome his appointment.
5. I believe now we should turn to those dialogues within the Body of Christ which have formed some of our most important work in this quinquennium.

Dr. Paul Chilcote is Visiting Professor of Evangelism at Duke Divinity School; he taught for some years in schools in Kenya and Zimbabwe – his field is Wesley studies. He is co-chairperson of the international dialogue with the Salvation Army.

Dr. Geoffrey Wainwright is professor of Christian Theology at Duke Divinity School at Durham, North Carolina. It is simply true to say that anyone who has had a serious interest in the theology and practice of ecumenism in the world will have had something of Dr Wainwright's published work. In addition, he has had a lifetime's experience in the significant gatherings of Christians where the hope of the unity of Christians has been forged. His additional gift to the dialogue with the Roman Catholic Church has been his careful and wise guidance of the process of a dialogue; what are the important questions, what is their priority and helpful order? How do we build on what they have achieved? The outcome is most superbly demonstrated in the report you have in your hands, and which I now invite him to present.

ADDENDUM 12b

Report to the World Methodist Conference on the International Dialogue Between the Salvation Army and the World Methodist Council

Your Eminences and distinguished guests, it is a great honor to be privileged to report on the International Dialogue Between the Salvation Army and the World Methodist Council. In relation to the long-standing conversations between the Council and the Roman Catholic Church, our Dialogue is in its infancy. But I am excited nonetheless to announce to you all the birth of this new baby! I look forward to watching it grow and mature over the ensuing years.

A door for the work of this new conversation having been opened at the World Methodist Council meeting in Brighton, England, in 2001, Colonel Earl Robinson, Chairperson of the Salvation Army's Doctrine Council at that time, and Dr. George Freeman, General Secretary of the World Methodist Council, established the Dialogue Commission for the purposes of initiating formal conversations on an international level.

The first Bilateral Dialogue was convened at Sunbury Court Conference Centre in Sunbury-on-Thames, just outside London, in June 2003. The purpose of this initial session was to explore our common heritage as Wesleyan Christians, examining the historical/doctrinal moorings of the Salvation Army and "Methodist essentials." Our time together was characterized by a wonderful kindredness of spirit and a strong desire to learn from one another about our respective traditions. Not only did we discuss papers, but we spent time visiting historic sites of the Army and the Wesleyan heritage in London and enjoyed frequent experiences of worship, prayer, and singing. Given the fact that questions of ecclesiology continually surfaced in our conversation, the consensus upon which we arrived was that the second session ought to explore the doctrine of the church.

The Dialogue reconvened at the World Methodist Council Center in Lake Junaluska, North Carolina, in January 2005, for that purpose. Conversations ensued around a broad range of topics related to our respective understandings of the church. One of our important discoveries was that Methodists benefited from a renewed understanding of the church as mission, articulated so clearly by Salvationist participants, while the Army officers appreciated the apostolic and sacramental vision of the church expressed in Methodist ecclesiology. One of the highlights of the session was a visit to a United Methodist mission for the homeless that engaged us all in the work of ministry in addition to the talk in which we engaged concerning our respective understandings of church.

A growing sense of momentum characterized the Dialogue with strong evidence that the talks were mutually beneficial, particularly with regard to issues of self-discovery and the reclamation of our common heritage as Wesleyan Christians. The Report on these conversations not only narrates this history but projects a future plan for the Dialogue, discussing the ultimate hope of the conversations, the benefits of the Dialogue, and the next steps anticipated as the conversations move forward.

It has been a great joy to participate in this important work. Thank you for the opportunity to serve the Council in these exciting developments.

Respectfully submitted,
Dr. Paul W. Chilcote

ADDENDUM 12c

WORLD METHODIST COUNCIL: SEOUL 2006

Report from the Coordinator of Ecumenical Dialogues
(Dr. Geoffrey Wainwright)

I. The International Dialogue between the WMC and the Roman Catholic Church

This is our longest-running dialogue. Its establishment was approved by the WMC at London in 1966, in response to an invitation from the Holy See, following on the Second Vatican Council (at which the WMC had official observers).

The Joint Commission presents a Report simultaneously to the WMC and to the Pontifical Council for Promoting Christian Unity at five-yearly intervals. The “Seoul Report” is, therefore, the eighth in the series.

We aim to engage in both what has been called the “dialogue of truth” and the “dialogue of love.” That was exemplified in the very title of our “Brighton Report” in 2001: *Speaking the Truth in Love*.

In the Seoul Report, that same pair of concerns could be phrased in the words of Pope John Paul II in his 1995 encyclical letter, *Ut Unum Sint*: the “exchange of ideas” and the “exchange of gifts.” The fundamental truth and the fundamental gift are expressed in the very title of the Seoul Report: “The Grace Given You in Christ” (a quotation from 1 Corinthians 1:4). You have in hand a printed copy of this Report issuing from the Joint Commission and its latest round of work.

In this report, the Commission revisits a promise made in the Nairobi Report of 1986, which was entitled *Towards a Statement on the Church*. The sub-title of the Seoul Report is, in fact, “Catholics and Methodists Reflect Further on the Church.”

Pursuing the “exchange of ideas,” the Commission lays a solid theological foundation for an “exchange of gifts.” The Report shows a “very considerable” or “extensive” agreement between the partners on the doctrine of the Church; and then moves on to “the concrete reality of one another”: “It is time ... to look one another in the eye, and with love and esteem to acknowledge what we see to be truly of Christ and of the Gospel, and thereby *of the Church*, in one another”

(paragraph 97). After engaging in that sober and affectionate gaze, the Commission then proposes a series of what Pope Benedict calls the “concrete gestures” that are essential for ecumenical progress (paragraph 139).

Very practical proposals are made that (a) will “make more evident the degree of shared belief between Catholics and Methodists about the nature and mission of the Church, as registered in chapter two”; (b) are “based on what Catholics and Methodists already recognize in each other as being truly of the Church, as affirmed in chapter three”; and (c) are “for the sake of the mutual exchange of ecclesial gifts and endowments between Catholics and Methodists that was identified as desirable in chapter three” (paragraph 146).

I shall bring (at the end of this report) a three-part resolution regarding the continuation of the WMC/RCC dialogue and the practical proposals from the Joint Commission.

Meanwhile I further report that an official delegation from the WMC visited the Vatican in December 2005. The delegation consisted of six members: (1) His Eminence Sunday Mbang, chair of the WMC; (2) Dr. George Freeman, general secretary of the WMC; (3) Bishop William Oden; (4) Bishop Walter Klaiber; (5) Mrs. Gillian Kingston; (6) Dr. Geoffrey Wainwright.

We were received in special audience by Pope Benedict and had privileged places at the papal Mass in St. Peter’s for the feast of the Immaculate Conception. We spent more time under the care of Cardinal Walter Kasper and his associates at the Pontifical Council for Promoting Christian Unity (notably Monsignor John Radano, head of the western section; and our beloved Father Donald Bolen, who occupies the Methodist desk at the PCPCU “our man in the Vatican”). We engaged in substantive conversations at the Congregation for the Doctrine of the Faith, under its new head Archbishop (now Cardinal) Levada; and at the Council for Inter-Religious Relations, and its then president, Archbishop Fitzgerald. Ecumenical services of worship were held (first) at the Ponte Sant’ Angelo Methodist Church, where His Eminence Sunday Mbang preached, and (second) at the basilica of Santa Maria in Trastevere, where we were the guests of our old friends in the Community of Sant’ Egidio (the recipients of the WMC Peace Prize in 1999), who kindly invited me to preach.

Informally, we talked at the PCPCU about the possibility of setting up a “pastoral commission” to stimulate practical relations between Methodists and Catholics in different parts of the world, and no doubt follow up on some of the concrete proposals coming from the “theological commission.”

II. The Proposed Methodist Association with the Joint Declaration on the Doctrine of Justification

At its Hong Kong meeting in September 1999, the executive committee of the WMC expressed its joy at the achievement by the Lutheran World Federation and

the Roman Catholic Church of their Joint Declaration on the Doctrine of Justification and resolved to congratulate the two partners on the impending signing of their agreement. Dr. Joe Hale in fact represented the WMC at the solemn ceremony that took place in Augsburg on October 31, 1999, and brought the letter of congratulation. The Hong Kong meeting also resolved to explore with the LWF and the Catholic Church the possibility for the WMC and its member churches to become officially associated with their doctrinal agreement in the matter of justification.

All these actions were reported and confirmed at the full meeting of the WMC in Brighton in July 2001. Meanwhile the LWF and the Pontifical Council for Promoting Christian Unity had responded favorably to the WMC's proposal for the exploration mentioned. Accordingly, a consultation was held in Columbus, Ohio, in November 2001 among representatives of the WMC, the LWF and the Catholic Church, with participation also by representatives of the World Alliance of Reformed Churches. It became clear that the best prospects existed for an association between Methodists and the JDDJ.

This was reported to the WMC officers' meeting in March 2002, which charged Bishop Klaiber and me with drafting a Methodist Statement. Our work was helped by discussion in the Dialogues and Ecumenism Committee at the Oslo meeting of the WMC Executive in September 2002. All along, we have worked in close consultation with the Lutheran and Catholic bodies, as had been recommended by the Columbus meeting. Regular reports have been made to the WMC Officers' Meeting, which has given strong encouragement to the project. The Methodist Statement – which you have in front of you — sets out Methodist teaching on justification in a clear and positive way, while being able to declare and demonstrate its consonance with the JDDJ. The Statement has twice been circulated to all member churches of the WMC and has met with very positive, even enthusiastic endorsement, in all the responses received at Lake Junaluska (I have copies of those responses here). We have every reason to believe that this Methodist Statement, as now formulated, meets with acceptance by the Lutheran and Catholic partners. I shall, therefore, be bringing a resolution, that authorizes the signing of an Official Common Affirmation of Methodist Association with the JDDJ, in company with our Lutheran and Catholic partners, represented here by Dr. Ishmael Noko, general secretary of the LWF, and Cardinal Walter Kasper, president of the PCPCU.

III. The Dialogue between the WMC and the Salvation Army

The beginning of this dialogue was authorized by the WMC at Brighton in 2001. I have asked the co-chair on the WMC side to give a brief oral account. You have in hand a printed copy of the Report.

[[Summary Report: Following Brighton 2001, a Dialogue Commission was established under the direction of Colonel Earl Robinson, chairperson of the

Salvation Army's Doctrine Commission, and Dr. George Freeman. For the purposes of exploratory conversation, the Co-secretaries convened the initial Dialogue in England in June 2003. This inaugural session explored the historical/doctrinal moorings of the Salvation Army and Methodist essentials under the direction of Co-chairs, Dr. Paul Chilcote and Dr. Roger Green. The Dialogue reconvened at Lake Junaluska, NC, in January 2005 to examine a broad range of topics related to the doctrine of the church. The report emerging from these conversations details the hopes, goals, and next steps envisaged by the Dialogue Commission.]]

[[Resolution: Given the growing sense of momentum in the Dialogue and strong evidence that the talks are mutually beneficial, we recommend the continuation of the International Dialogue Between the Salvation Army and the World Methodist Council during the quinquennium, 2006-2011.]]

Resolution on the Methodist-Catholic International Dialogue

The Council receives with gratitude the Report of the Joint Commission for Dialogue between the World Methodist Council and the Roman Catholic Church: *The Grace Given You in Christ: Catholics and Methodists Reflect Further on the Church*.

The Council encourages member churches to study closely the theological foundations laid in the Report and to explore in their own circumstances the practical possibilities for the exchange of gifts recommended in chapter four.

The Council authorizes a further round in the dialogue with the stated final aim of "full communion in faith, mission, and sacramental life."

Resolution authorizing the Association of the WMC and its member churches with the Joint Declaration on the Doctrine of Justification

The World Methodist Council, in accordance with positive judgments rendered by member churches, approves the Methodist Statement as the affirmation of fundamental agreement with the teaching expressed in the Joint Declaration on the Doctrine of Justification signed at Augsburg on 31 October 1999 on behalf of the Lutheran World Federation and the Catholic Church.

Accordingly, the World Methodist Council authorizes His Eminence Sunday Mbang, as Chair of the Council, and the Reverend Dr. George Freeman, as General Secretary of the Council, to sign on its behalf the related Official Common Affirmation in company with representatives of the Catholic Church and the Lutheran World Federation.

ADDENDUM 13

WORLD METHODIST COUNCIL REPORT OF THE FAMILY LIFE COMMITTEE

Your Eminence, brothers and sisters in Christ.

The Family Life Committee met first in Oslo, Norway in 2002 and then in Port Elizabeth, South Africa in 2004. Just 11 of us were present at these meetings – 9 women and 2 men – all of us new to the Committee.

So we were a small group with a small budget and therefore unable to meet between executive meetings.

We began each of our meetings by lighting a candle and then praying together. We each spent time sharing something of our own experience of being family, and then our present concerns for families in our own countries and throughout the world.

In 2002 we recommended a new focus statement for our committee to the executive. This was accepted and is printed in your Handbook of Information on page 73.

We also recommended that the World Methodist Church, through the Presidium, the Executive and the Council, move to a greater understanding and sensitivity of being a global family. We asked that all written information, all agendas, all reports, the “World Parish” publication and the Website are produced in at least what we understood to be the 3 most widely used languages within the Church – Spanish, Korean and English. Clearly we are not yet at that stage, but my hope is that we remain committed to moving in that direction when resources permit. The work done on the handbook for this Conference is an excellent first stage – as is the translation for the meetings – thank you to those who have enabled that to happen.

Before planning the Family Life seminars for this conference we studied the Bible passage from which “God in Christ reconciling” emerged as the theme. We are honoured to have Dr. Evelyn Parker, one of the key note speakers at the Conference to lead the 2 Family Life seminars.

We are delighted that as the result of a suggestion from our Committee our Korean hosts are providing a Quiet Room during the Conference for prayer and reflection.

A highlight of our time together in Port Elizabeth was when the Rev. Jacob Freemantle talked to us about the incredible ministry that he and his churches have initiated in the New Brighton townships just outside Port Elizabeth. As other Executive members ate their lunch we visited one of the New Brighton projects – a feeding programme for township children, some of whom are living with HIV/AIDS. We returned to the Executive meeting very moved and challenged by the experience. It focused our discussions on family issues around the world

and the underlying challenge of poverty – and how it affects family relationships, and in particular, the health and care of children.

I will be interviewing Jacob Freemantle during my report to the Conference, and hopefully showing some pictures of our visit during that interview.

I end my report by thanking the members of our Family Life Committee. I also thank the Council for the privilege of serving as Chair of this Committee for the past 5 years.

Ann Leck

ADDENDUM 14

Education Committee Report
World Methodist Council
Seoul, Korea
July 18, 2006

This meeting of the Council marks a milestone for the Education Committee which celebrates fifteen years of service, having been formed in 1991 in Singapore. The possibility of such a committee was discussed as early as the 1981 meeting of the Council in Hawaii. At the time of its formation, a sister organization, the International Association of Schools, Colleges and Universities (IAMSCU), and independent world body of educators, was also formed which relates to the Council through the Education Committee which is part of the Council committee system. The Education Committee has been able to sponsor a number of special seminars during the past fifteen years as part of the World Methodist Conference programs.

Perhaps one of the most important aspects of the formation of the Education Committee was to provide a continual reminder that the Methodist reform movement within the church did not begin with field preaching or evangelistic services but rather in a university, where a teaching Don gathered students together to study the bible and to pray. The professor who led that movement, namely John Wesley, was a scholar who could use eight languages and who engaged the new philosophies and scientific knowledge of his day with openness to dialogue and perception into new realities which called for renewed expression of the Christian Faith for his time. The church would do well to remember this model of its founder. With John Wesley, the head was as important as the heart and education was a form of service developed by the church for the benefit of all without hidden motive. Thus began the great movement of education in the Methodist church which has founded institutions throughout the world. As we enter the 21st century, it is well to remember that our educational institutions will touch more lives of more young persons than the local church setting. This point is especially important when one realizes that our church is aging and in many places is not in contact

with the younger generation. This generation is drawn to deep religious inquiry and seeks a new spirituality but often this happens on the campuses and not in local churches, of which this generation is deeply skeptical. Therefore the common ministry of the church through the educational institution and the local church setting is vital to faith expression in this new century. Like John Wesley, we must engage the philosophies and science of our day with perception and openness. World religions now form the context for faith exploration for a younger generation.

The Education Committee's seminar for this conference is under the theme of "Education for Reconciliation." The first session will focus on "Education for the Common Good", a theme which will be introduced by Rev. Karen Greenwaldt, General Secretary of the Board of Discipleship of the United Methodist Church. The first session will further focus on "Christian Values and Education in a Consumer Society" and will feature presentations by Dr Nestor Miguel of Argentina and Dr. Amos Nascimento of Brazil. A period of small group discussion will follow these presentations. The second session will focus on "Education for Reconciliation in a Multi-Faith Society." Speakers will include, Dr Heather Morris of Northern Ireland, Archbishop Elias Chacour of Israel, a Palestinian leader who was awarded the Methodist Peace Prize, and Dr. Ken Bedell, the Associate General Secretary of Education in the Board of Higher Education and Ministry of the United Methodist Church. Group discussion will also follow these presentations.

A second concurrent seminar will focus on "Educating for Peace" and will feature Ms. Angela Knowles who is a professional storyteller who has worked in church and educational contexts for sixteen years. This seminar will explore the use of storytelling in Christian education. On her second visit to the Edinburgh International Festival of Middle-Eastern Spirituality and Peace, Angela Knowles told stories on peace and reconciliation alongside a Jewish storyteller for Israel and a Sufi sheik. The Education Committee feels that these seminars will enrich the conference experience for participants.

The Education Committee would also like to report that a very successful IAMSCU conference was held in Adelaide, Australia at the Westminster School in July of 2005. Educators from North and South America, Asia, Africa and Europe gathered to address the theme of creating a new generation of leaders for peace and ethical formation. Speakers addressed the themes of economics and globalization, concern for the environment, peace and reconciliation, and education in multi-ethnic contexts with curricular implications. A rich program of study, discussion and worship brought the educational leaders professors and students closer together in common cause for the future of our Methodist related institutions and their programs. The International Association of Methodist Schools, Colleges, and Universities now has over 700 member institutions in 69 countries. The new president of IAMSCU is Professor Dr. Rukudso Murapa, the Vice Chancellor of Africa University in Zimbabwe. The published directory of institutions is now available on-line at the [IAMSCU](http://www.iamscu.org) website.

Many of you will know that the General Conference of the United Methodist Church approved a Global Education fund with the money to be raised as an endowment. Under the leadership of Dr. Jerome King Del Pino, General Secretary, and Dr. Ken Yamada, the Board of Higher Education and Ministry is working with IAMSCU to secure this funding. Once established the fund will provide grants to Methodist educational institutions working together on joint projects. Funding requests will be administered by regional organizations of the global Methodist educational institutions. The world is to be divided into five regions with representatives of educational institutions forming an organization in each region to receive grant requests. This is an important and major step forward for global Methodist education.

The Education Committee would like to refer to the Council a concern which has become a challenge for our work. Many educators are not chosen to be members of the World Methodist Council. Often, they are not as politically active in their annual conferences.

Therefore, the membership of the Education Committee is limited by being chosen from the council membership, and often from the Executive Committee membership. This means that many voices of educators are not heard and they are not represented on the committee. Furthermore, the committee only meets at the time of the Executive Committee of the WMC which means that educators from a number of countries cannot be present. Therefore we suggest that the Education Committee become more inclusive with a wider membership constituency than just council members. There are a number of younger educators whose contribution would be invaluable to the committee. The committee needs to meet several times during a quinquennium if they are to expand their work and accomplish the purposes for which it was established.

Finally, we would like to pay tribute to the many members of the committee who have worked diligently over the past fifteen years, many of whom now leave the committee as of this conference. We are grateful for their commitment to education and the inspiration they provided for the many seminars and programs of the committee. We look forward to a new generation of leaders who will bring even greater effectiveness and vision to the Education Committee of the Council. Their work is critical if we are to reach a new generation through the resources of education and faith. We affirm the great perception of John Wesley, namely, that faith and knowledge must never be separated. They remain as gifts of God for a new age and a new generation.

ADDENDUM 15

Theological Education Committee Report to the World Methodist Council Seoul, Korea – by Dr. Angela Shier-Jones July, 2006

During the last quinquennium the theological education committee heard of the desperate need for good theological education in our Churches not just in our colleges. The Church needs theological education programs for church members, church leaders and church pastors that open minds and hearts to the power of the gospel to set people free to be the children of God that they were created to be. The committee regrets however, that it must bring to the attention of the council the increasing tendency of member churches to cut back on their training budgets, often as a result of financial difficulties, in the mistaken belief that theological education is not as important as mission or preaching. It also reports, with regret, that its work was severely hindered by the fact that many of the committee's members failed to attend meetings. Nonetheless, real progress was made in determining aims and objectives which may help to foster better theological education in our Churches to serve the present age.

At our first meeting of the quinquennium, the committee was assisted in its work by Revd. Dr Kenneth Howcroft. The difficulties facing so many of our church seminaries and colleges in having to match up the expected learning outcomes of national government curriculums with the desired learning outcomes and learning competencies of the Church was discussed. It was noted that the amount of paperwork increases along with the expected outcomes of the learning programs, but the financial commitment and the amount of time given to the student to learn decreases.

At the second executive meeting, held in South Africa committee members continued its earlier discussion by sharing its knowledge of some of the consequences of the heavier financial and administrative burdens to training. The committee learned that some churches within the Methodist family now want to do without fully trained ordained ministers because they cost too much to train. Other Churches, it was noted, either intend or have already taken steps to address the problem through offering a greatly reduced training program for both lay and ordained alike.

It was agreed that all of this has had a profound impact on the Church and considerable concern was expressed over the longer term consequences. The evidence gathered suggests that all too many of our church members and ministers no longer know the bible or their doctrine. The biblical languages are no longer studied to the extent that they once were, and church history, tradition and liturgy have to compete with practical 'competencies' for the scarce time that is allocated to ministerial training. Yet, as major events in the the five years such as the Tsunami,

the terrorist attacks in the USA Madrid and the UK have shown, students, pastors and members of the Church are ill prepared to speak God's word of peace to a troubled World.

The committee is convinced that the Church needs to rediscover the importance of being a learning Church. To this end, the committee aims to work more closely with the evangelism committee to see how we can best attain our shared objective: to teach people the Good news of Jesus Christ and equip them to grow in grace and holiness through the study and application of scripture and the doctrines of the Church. It also aims to compile a set of practical competencies and expected learning outcomes for ministerial theological education which could be agreed upon and adopted as a minimum standard by all member churches. Finally, to assist it to achieve these aims, and to further the work of the committee, it would like to see the ministerial exchange programme extended or adapted to promote the exchange of lecturers and theological students.

Revd. Dr. Angela Shier-Jones

ADDENDUM 16

Report from the World Federation of Methodist and Uniting Church Women to the World Methodist Council

Your Eminence, Brothers and Sisters in Christ.

The World Federation of Methodist and Uniting Church Women send warm greetings to the World Methodist Council.

We met on Jeju Island – off the Southern tip of the S. Korean Peninsula at the Ramada Plaza Hotel, being fortunate in having found a Hotel with Convention Centre that met our needs. We had the privilege of having Bishop Shin of Korea and his Eminence at the opening of the Assembly and Dr. George Freeman and his wife Virginia with us on Friday to speak after our Banquet. We had ecumenical visitors, Anglican, Catholic and Buddhists at the opening ceremony.

850 women attended from 75 countries for the Opening on the 11th July and stayed until 17th July. Our theme was “World Federation of Methodist and Uniting Church Women – Women Making a Difference”.

Through Bible Studies led by Dr. Namsoon Kang of Korea and Dr. Teresa Fry Brown of the USA, a Keynote Address by Dr. Sang Chang of Korea, through Making a Difference Groups, each concentrating on one of the 8 Millennium Development Goals, we the women were challenged to make a difference by action.

There were Business Sessions for Delegates to review the work of the past 5 years. We received two new Units as full members – Russia and West Africa. The United Church of Christ of Japan was received as an Associate Member. We launched a CD Rom containing the first history book, and “From Memory to Hope” and two leadership books in an attempt to save paper but keep telling the history of the organisation. Full details are available on our Website:

www.methodistandunitingchurchwomen.org

Non delegates had the opportunity to attend ‘Creative Space’ groups – every group – offering some aspect of the East Asia context of our meeting – making Kimchi, making and sampling Green Tea, playing traditional musical instruments, Henna painting, Dances, Singing, demonstrations of traditional costumes and a how to wear them. On the opening evening there was a marvellous Korean presentation.

Every evening, the countries of the world – the Americas, the Asias, the Europeans, the Africans and the South Pacific members gave highlights of their written reports and then shared their joy of music, drama and dance until late into the evening.

A few hours later in the early morning, those same women would be in prayer – walking by the sea, walking the labyrinth, praying for reconciliation, another room for silent prayer and then another group praying for all aspects of the day ahead. There was even a group moving around the hotel and pausing at given places to pray for the Staff whose co operation was so essential to aid the smooth running of the Assembly.

Prior to the Assembly 19 younger women, fully financed by WFM&UCW, met in Seoul for a Helen Kim Memorial Scholarship Programme. They represented the World. Meeting at Ewha Woman’s University they had a special significance this year. Helen Kim, a Korean woman was the very person who had the vision to begin a worldwide organisation. Helen Kim was a student of Ewha, now the biggest woman’s University in the World. She went on to be President of the University. These women walked the same ground, caught the same vision and took time to learn of the history and the present work of the WFM&UCW including its consultative status of the United Nations. This group of women then flew to the Island in time for the opening and took their full place within the Assembly.

Korean women welcomed us at the airports, and cared for us at every opportunity within the programme. Eun young Choi the President of the Korean Women’s Unit has worked tirelessly with her women to prepare for this event and meet our every need. We owe them a great debt of gratitude.

So apart from being changed personally how will the women return to Make a Difference in God’s world?

The Closing Session of our Assembly adopted an Action Plan based on the 8 Millennium Development Goals rather than Resolutions, to be worked on during the Quinquennium.

1. To eradicate extreme poverty and hunger
2. Achieve universal primary education
3. Promote Gender equality and empower women.
4. Reduce child mortality
5. Improve maternal health
6. Combat HIV and AIDS, malaria and other diseases.
7. Ensure environmental sustainability
8. Development of global partnerships for development.

On Sunday local congregations came and shared worship at the Hotel.

At the closing service on Sunday evening communion was shared followed by the induction of the New Officers who will serve for the next Quinquennium.

Chita Milan	President of Philippines Unit/East Asia
Mia Adjali	Vice President of UMC N. America.
	UMC, Unit
Shunila Ruth	Secretary of W. Asia, Pakistan Unit
Lyra Richards	Treasurer of MCCA Unit. North America Area.

There were many highpoints to this programme. My personal highpoint was when the Helen Kim Scholars told the story of Helen Kim to the Assembly. They had been told it by Oknah Kim Lah, a past President of our organisation. At the close of this session to see Oknah Kim Lah with another generation of women who knew the history was very special.

ADDENDUM 17

World Fellowship of Methodist and Uniting Church Men [WFMUCM] First Meeting - Seoul Korea July 16-17, 2006

We have met as a body for the first time under the theme “God in Christ Reconciling Men”. The event was excellent, and even though attendance numbers were less than hoped for, men attended as representatives from Asia, Europe, Africa, Central America, South America and North America.

The organization was given birth at a meeting of the World Methodist Council in Brighton England in July 2001. Rev. Dr. Joseph Harris was selected as its first president, while also serving as General Secretary of the General Commission on United Methodist Men. Since September 2005, he has served as assistant to the Bishop of the Oklahoma conference.

Dr. Harris was succeeded as president of WFMUCM by Mr. Laurence Malone, Director of United Methodist Men’s Ministries on staff with the General

Commission on United Methodist Men. Larry has served together with Joe on the GCUMM staff since 1997. Leadership continuity for the fledgling organization has been preserved with the election of a full-time staff person to succeed as president.

The first gathering of WFMUCM was held at Chongdong Methodist Church, and hosted with excellence by Korean United Methodist Men. Two full days of programming were highlighted by excellent preaching and speaking, six workshops, and great music presented by my Korean men's choirs and soloists. The experience was deeply spiritually enriching, as men were challenged and equipped to become all they can be as ambassadors of reconciliation for Christ.

Men joined together in mission support of Angel's House, an orphanage for disabled orphans of the Korean War. \$800 was raised in support, and on July 18th about 40 men will visit the orphanage to provide prayer, love and support for the residents.

At the first business meeting, several recommendations were made by Dr. Harris that were accepted by the body;

1. That the Executive Committee of the World Methodist Council, in consultation with the WFMUCM president, would be requested to continue to select from the WMC body men from each region to serve on our executive committee. This will insure balanced representation from those men who can attend meetings globally.
2. That a new president be elected at this meeting, in compliance with the terms of the interim constitution.
3. That the new executive committee will review the interim constitution before the body approves it. This document must reflect the new vision and direction of the organization.
4. That "STOP HUNGER NOW" is adopted as our primary mission focus. This organization has Wesleyan and Methodist roots, and is well positioned to be an excellent mission outreach for men worldwide.

The body agreed to plan for an event in 2009, with dates and locations to be decided by the executive committee at a later date. This sets a goal to meet mid way in the WMC cycle, and to gather again in 2011 at the WMC meeting.

The vision of Mr. Malone is to focus upon the urgent needs of worldwide hunger relief through STOP HUNGER NOW, and to establish an international website for WFMUCM, where men can communicate and make plans across continents, nations and languages.

The body would like to express its appreciation for leaders who have been instrumental to the birth of the organization, especially our deceased friend Paul Bailey.

There is every evidence that WFMUCM finds it favor and power in God, as Christ reaches men, warms their hearts, and uses them to reconcile the world and men to Him.

Your Brother in Christ,

Larry Malone
President, WFMUCM

ADDENDUM 18

List of Deceased Persons – World Methodist Council

Auva, Sunema	Former Officer and member of Executive Committee
Bailey, Paul	United Methodist Church. USA
Carino, Dr. Feliciano V.	General Secretary of the Christian Council of Asia
Chatham, J. W.	FRIENDS of the World Methodist Museum
Dickson, Rev. Most Rev. Prof. Emeritus Kwesi A.	Methodist Church of Ghana
Hale, Dr. Ralph E.	Brother of Joe Hale
Harper, John R.	Former WMC Treasurer, Executive Member
Harris, Rev. Arthur	British Secretary, WMC Ministerial Exchange Program
Hoggard, Bishop J. Clinton	Bishop of the AME Zion Church
Hunt, Bishop Earl G.	Bishop of the United Methodist Church
Kirkpatrick Dr. Dow	A founder of the Oxford Institute
Loder, Bishop Dwight E.	Former WMC Officer, North American Section President and Executive Member
Miller, Bishop John Henry	Bishop of the AME Zion Church
Ming, Donald	
Nichols, Bishop Roy C.	United Methodist Bishop
Olin, Dr. Judith	United Methodist Church, former Executive Committee Member
Rochester, Bishop Enoch B.	Bishop of the AME Zion Church
Speaks, Bishop Reuben L.	
Trajkovski, President Boris	Recipient of 2002 World Methodist Peach Award
Tuttle, Mae	Widow of Dr. Lee Tuttle
Udy, Jim	Former Chairperson of the World Methodist Historical Society
Walker, Sir Alan	First World Director of World Evangelism
Williams, Sr., Bishop Milton A	Bishop of the AME Zion Church

Additional names were spoken from Council Members to be included in prayer.

ADDENDUM 19

Melkite Catholic Archbishopric

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-Mail: chacour@netvision.net.il

17 July 2006

DEAR BROTHERS AND SISTERS,

For three years I was getting myself ready to be with you and to share your important prestigious World Methodist Conference in Seoul. I announced in the diocese my absence and asked the parishioners to pray for the success of my ministry with and with our brothers and sisters the Korean people. I already booked the flight with Air Swiss and communicated my arrival and my departure time. I prayed so often the Holy Spirit to inspire me what to convey to you about our Lord and savior Jesus Christ and his teaching about Justice and Integrity in order to enjoy Peace and Security. I already even decided what would I shop for in Korea. I was too sure of my plans. I forgot that man proposes and God disposes. Or man decides and God executes. I proposed and decided what to do and God wanted some thing totally different and opposed to my plans. I realize that all I can say: Speak lord your servant listens. Or let it be according to your wish not to mine.

The Mar Elias Educational Institutions are on summer holidays. Normally I am supposed to more free than the rest of the year. But since I was elected Archbishop of Galilee for the Melkite church, which is the largest Christian church in the Holy Land, my obligations are completely different from what they were. Presently I am touring our parishes to encourage them and be present to them mainly since the outbreak of the new hostilities. We have never seen such danger and such dependency on the Lord. Every one is exposed to the worse danger. NQ place is secure any more. Lebanon is been destroyed with the Israeli war machines. Israel' northern and central parts are daily exposed to the worse bombing with rockets and Katioushas of the HIZBOLLAH from Lebanon. The language on both sides is one of vengeance 'of hatred of retaliation. No red line any more every thing is possible every one is exposed to death. Yesterday while traveling to church at the Cathedral in Haifa the first rocket exploded one hundred meters far away from my car.

Haifa which is actually my residence is daily bombed with horrible Rockets. Yesterdays results were 8 deaths and 20 persons injured. Every body calls on the Bishop, on me, what to do were to go? People are frightened they are scared.

The holy Eucharist which we were supposed to celebrate on the 20th July for the day of Prophet Elias (Elijah) is cancelled by the security forces. We were convinced

that Galilee is the most secure place in the Middle East. No more now. The destruction almost in every town and every village is kind of apocalyptic reality. Nearby in: Lebanon the destruction comprises whole villages towns and even Beirut. It is simply scary, absurd and satanic.

Please pray for us here and forgive me if I fail you this time because of the precarious situation and of duty to be stand by with my people. My going away would be interpreted as if the Archbishop escaped he is afraid we have to do the same thing...

I have no doubt you will understand every one among you would be able to understand. I have no doubt God wants me now share the dangers and the risks with my people. I am their shepherd.

I will be praying for you all to have a great conference and to take courageous decisions to spread the word of God in our troubled world. Do not forget the Palestinians or the Lebanese and include in your prayers and your friendship the Jewish people in Israel. Times shall change and we might have the honor of welcoming some among you or better all of you, in Galilee the Land of the resurrection.

With Christ's love I remain in deep communion with you.

Yours Sincerely,

Abuna Elias Chacour
Archbishop of Akka, Haifa, Nazareth and Galilee

President
Mar Elias Educational Institutions

ADDENDUM 20

ACHIEVING THE VISION REPORT

World Methodist Council

Kirby K. Hickey

July 19, 2006

Seoul, Korea

Let us understand what is, Achieving the Vision. It is a \$20 million capitol campaign to build an endowment. What is it for? To use the interest income to support the World Methodist Council expenses, which run approximately \$1 million per year.

The \$1 million numbers can be compared to the Finance Committee report given to you yesterday.

Our funds ultimately help the WMC carry out the "Great Commission".

We started the campaign in 2001 in Brighton, England. We have had many successes since then and unfortunately some disappointments. Two of our initial leaders, Dr. Don Fites and Dr. Bill Quick needed to resign due to personal and health reasons.

The world has had much turmoil since we met in Brighton, both economic and political. But, our successes are measured by our gifts received. A goal of \$5 million was set for this conference. I am very proud to tell you that as of today, through a very generous last minute gift, we have surpassed our initial goal to a new total of \$6,062,558.

We thank those of you who have made a gift and those member churches who have made gifts.

I am appealing to each of member of the Council to consider making a gift and also to encourage Member Churches which you represent to make a gift.

The report of ATV was first given to the Executive in 2002 in Oslo Norway. (Book of Reports page 44). WMC was starting to experience financial difficulty and ATV was having trouble getting traction. Many suggestions were made and tried following that meeting.

The next Executive was held in 2004 in Port Elizabeth, South Africa (Book of Reports page 58). More organization of ATV was set in motion a Standing Committee and Investment Committee was formed.

As you could see in the Financials presented, the results of the ATV endowment are already contributing to financial wellbeing of the WMC.

We will have an information table and display set up at the Conference. We will be launching our new brochure with an attached pledge card that we will collect at the end of the morning session on Saturday. We also have the ability to take credit cards. We can now write gift annuities receive appreciated stock and life insurance.

Remember your gift, however large or small will help change the life of someone.

ADDENDUM 21

Epworth Rectory Report to the World Methodist Council 2006 By Dr. Angela Shier-Jones

The Epworth Old Rectory Committee has, in the last quinquennium taken several steps to try and ensure the financial viability of this important Methodist historical site. The following report lists the most important:

Firstly, with regard to the site itself, work has been completed on the new Physic Garden, developed to celebrate and inform visitors about John Wesley's book "The Primitive Physic". The garden is unique within Methodism. It is believed that it will be a considerable bonus for the visitor experience. This has been completed at no cost to the Rectory. In the process of researching the Physic Garden, it became clear that there was always an orchard at the Rectory also a mulberry tree and a walnut tree. It has been agreed in principal that a gate can be put in the Physic garden so that the site can spill over into the croft and a few heritage fruit trees could be planted just behind the hedge.

The question remains as to what to do with the rest of the land associated with the site in order to ensure that financial security of the rectory.

Secondly, the website <http://www.epwortholdrectory.org.uk/> is proving to be a most effective means of attracting attention and advertising the site to visitors.

Lastly, but by no means least, work continues in fundraising and management. Training programmes in business development and fundraising, for example, have been made available to representatives of the Old Rectory to improve the effectiveness of the committee. Likewise, a skills audit of Trustees has been conducted. In addition to applying for various financial grants, a bid has been submitted for professional consultancy help in drawing up a long term plan for the site which will:

- Establish an over-arching policy framework for the audience development of the Old Rectory, its buildings, gardens and glebe land.
- Identify any other potential areas where new audiences can be developed.
- Inform and enable the prioritisation of initiatives for the future development of the site
- Act as an advocacy document in support of future fundraising and partnership initiatives.

Friends of the Old Rectory are an important source of support, financial and otherwise but more are needed. The committee is grateful for the support of the World Methodist family. In particular, it would like to express its thanks for the collection which will be taken at the Conference, and the opportunity to make this heritage site more widely known.

ADDENDUM 22

World Methodist Historical Society Report

Dr. Robert J. Williams

The World Methodist Historical Society is an affiliate body of the World Methodist Council whose purpose is to gather those who are interested in the history of the denominations who trace their roots to the Wesleyan movement of the 18th century.

Our largest gathering as a body is during the quinquennial World Methodist Conference. At this Conference, the presentations have been organized around the Conference theme of “God in Christ Reconciling.” The four presentations will be “John and Charles Wesley on ‘God in Christ Reconciling,’” “War, Peace, and Reconciliation in the Methodist Tradition,” “A History of Methodism on the Korean Peninsula,” and “War, Peace, and Reconciliation on the Korean Peninsula: A Methodist Historical Perspective.” The presenters are Paul Chilcote, Kenneth Rowe, Gunshik Shim, and Hong-ki Kim.

The Society encourages and supports regional meetings throughout the world. In the last five years it has supported the John Wesley Tercentenary Celebration at the University of Manchester, UK in 2003; a tercentenary celebration at Hanham Mount, the scene of Wesley’s famous open air preaching to the miners; a convocation sponsored by the Wesley Historical Society (UK) in 2004; and a Methodist history conference in Tallinn, Estonia in 2004. Regional leadership should consult with the General Secretary for financial assistance if a convocation or conference is being considered.

A quarterly newsletter, *Historical Bulletin*, is sent to all who join the Society. Dues are \$5.00 USD per year or \$20.00 USD for five years. The dues may be paid during this conference or sent to the General Secretary, Robert Williams, PO Box 127 Madison, NJ 07940. The *Historical Bulletin* highlights events, resources, and information pertaining to the history of World Methodism.

December 18, 2007 marks the 300th anniversary of the birth of Charles Wesley. The Sixth Historical Convocation sponsored by The Historical Society of The United Methodist Church, the Charles Wesley Society, and the North American Section of this Society, will be held July 20-22, 2007 in Washington, D.C. Information is available at GCAH.org and registration will begin after January 1. Even as the world’s Christians sing the hymns of Charles Wesley, they should also appreciate his contributions in the spiritual disciplines and on understanding the importance of the Eucharist.

Appreciation is expressed to all who help weave this world-wide network of those who research, publish, and teach the Wesleyan heritage so that the identity and mission of Methodism has roots that nourish it with vision and purpose. We recognize with profound gratitude the leadership of Dr. Charles Yrigoyen, Jr., long time and distinguished General Secretary of this Society, who retired as General Secretary of the General Commission on Archives and History of The United Methodist Church on December 31, 2005. Upon election, Dr. Robert Williams, will become General Secretary of the WMHS as he also serves as General Secretary of Archives and History for The United Methodist Church. Martin Wellings of Great Britain, who is pastor, historian and author will assume the presidency while regional vice-presidents will be elected for Africa, the Americas, Asia, Europe, Great Britain/Ireland, and Oceania.

ADDENDUM 23a

Land Crisis in Zimbabwe

1. The Executive Committee of the World Methodist Council recognizes the historical reality that colonization dispossessed indigenous communities from their historical lands. Such dispossession was an act of systemic violence against the original owners of the land.

We therefore recognize that the redress of unjust land distribution is a just and fair cause.

2. We also acknowledge with deep remorse that we have been too silent on the issues of land dispossession. Thus has been neither helpful nor God-leasing.
3. However it is our conviction that two wrongs will never make a right. We therefore add our voice to others who continue to call upon the government of Zimbabwe to find peaceful and just ways of resolving this matter.

We deplore any attempt at redress that perpetuates violence. We express concern at the loss of human life and the serious social and economic consequences that current events are having within Zimbabwe and the wider sub-continent.

4. We call upon all member churches to pray for all Zimbabweans as they seek to deal with the land crisis and also as they now encounter the devastation of drought and famine.

ADDENDUM 23b

STATEMENT ON IRAQ

Meeting in Oslo, Norway, host country of the Nobel Peace Prize, and under compulsion of the teachings of Jesus Christ the Prince of Peace, the Executive Committee of the World Methodist Council (WMC), believing that with sufficient resolve and determination from all sides honorable means for ensuring stability and defusing the potential for bloodshed can be found:

Called upon all Methodist communities in the 132 countries represented within the Council to continue praying and working, using every means at their disposal, for peaceful resolution of the situation in Iraq.

In furtherance hereof, requests the President and General Secretary of the WMC and leaders and members of all Methodist churches to contact the Office of the Security Council Af-fairs Division, United National (United

National Headquarters, First Ave. 46th Street, New York, NY 10017) to urge the Security Council to remain firm on the following principles;

1. 2.1. that the Republic of Iraq comply with **U.N. Security Council Resolution 687** and any further Security Council Resolution that may be adopted in this regard. In the event of non-compliance the United Nations should be the sole and final arbitrator to determine consequential actions.
2. 2.2. that since the United States has taken pre-emptive action and did not comply with the U.N. Charter of June 1945 which states that a Sovereign Nation may not go to war unless the Security Council, “has taken measures to maintain International Peace and Security,” and,
 - Since the stated purpose of this pre-emptive action to decrease terrorism and to uncover weapons of mass destruction has not yet been accomplished
 - In light of the moral and spiritual ramifications of this war on the tens of thousands of innocent families who have lost loved ones
 - In light of decades to come which will be required for recovery
 - In light of the impact on local and global economies

We urge our member churches in the USA and UK to communicate with their President, Congressional Representatives and/or Prime Minister and other Coalition Partner Leaders and the Leaders of Palestine and Israel calling for a ceasefire and immediate pursuit of diplomatic measures towards an end of war until a resolution of conflicts has been achieved.

The Methodist Peace Prize, awarded annually by the World Methodist Council to individuals or organizations that have acted significantly in peacemaking expresses the conviction of the people called Methodist that the way of peace is the way of our Lord.

*Approved by the World Methodist Council Executive Committee September 21, 2002
Reaffirmed as Amended by the World Methodist Council, July 19, 2006*

ADDENDUM 23c

STATEMENT ON THE MIDDLE EAST

Meeting in Oslo, Norway, host country of the Nobel Peace Prize, and under compulsion of the teachings of Jesus Christ the Prince of Peace, the Executive Committee of the World Methodist Council (WMC), believing that with sufficient resolve and determination from all sides honourable means for ensuring stability and defusing potential for bloodshed can be found:

- 1) The World Methodist Council affirms its statement which calls upon the

governments of Israel and Palestine to comply with all United Nations Resolutions pertaining to the Region and to cease violent acts and seek resolution of their differences through peaceful means.

- 2) The World Methodist Council in view of the most recent escalation of violence in the Region further calls upon the United Nations to send peacekeeping missions to the regions of the countries bordering Lebanon and Egypt which will aid in bringing about stability in the Region.
- 3) The World Methodist Council calls upon its member churches to continue praying and working for a peaceful resolution of the issues involving Palestine and Israel.
- 4) The World Methodist Council directs that this statement be forwarded to the Governments of Israel and Palestine and also the appropriate authority of United Nations.

The Methodist Peace Prize, awarded annually by the World Methodist Council to individuals or organisations that have acted significantly in peacemaking, expresses the conviction of the people called Methodist that the way of peace is the way of our Lord.

*Approved by the World Methodist Council Executive Committee, September 21, 2002
Reaffirmed as Amended by the World Methodist Council, July 19, 2006*

ADDENDUM 23d

Statement Repudiating the Use of Torture

The World Methodist Council calls upon the President of the United States of America and other Coalition Governments to repudiate without equivocation all acts of torture as defined under the Geneva Convention against torture and other cruel and inhumane or degrading treatment or punishment of persons apprehended as prisoners of war, and that the United States of America and other Coalition Governments refuse to send prisoners of war of enemy combatants to Nations that use torture in the interrogation of prisoners, and that a copy of this resolution be sent to the President of the United States of America, and to the Heads of the Coalition Governments.

Adopted by the World Methodist Council, July 19, 2006

ADDENDUM 23e

RESOLUTION ON THE UNITED NATION'S MILLENNIUM DEVELOPMENT GOALS

WHEREAS the United Nations Millennium Development Goals contain eight stated goals, one of which is to reduce by 50% the number of people who live on less than one dollar a day, and reducing by 50% the proportion of people who suffer from hunger, and

WHEREAS the Millennium Development Goals seek to improve primary education for boys and girls; promote gender equality and empower women; reduce child mortality; improve maternal health; combat HIV/AIDS, malaria and other diseases; ensure environmental sustainability; and develop a global partnership for development, and

WHEREAS the “Wesleyan Essentials of the Christian Faith” state that “the origins and purpose of our work and ministry (which are rooted in the work of John and Charles Wesley) was, and is, to renew the Church and spread scriptural holiness which includes social righteousness throughout the whole earth, to the glory of the one God, Father, Son, and Holy Spirit”, and

WHEREAS the World Methodist Council family of Churches ministers to persons in more than one hundred thirty two countries of the world, and

WHEREAS Churches in the Methodist/Wesleyan tradition seek to faithfully minister to persons in the name of Jesus Christ,

THEREFORE BE IT RESOLVED that the 2006 World Methodist Council

1. Endorse the Millennium Development Goals of the United Nations as goals needed to be realized for the benefit of humankind
2. Ask World Methodist Council member Churches to contact their respective governing officials and urge their support of the Millennium Development Goals, and
3. Bring the needs and concerns represented by the Millennium Development Goals to the Methodist/Wesleyan people as prayer concerns for our Churches

George H. Freeman, General Secretary
World Methodist Council

THE UNITED NATIONS MILLENNIUM DEVELOPMENT GOALS

Goal 1: Eradicate extreme poverty and hunger

- Reduce by half the proportion of people living on less than a dollar a day
- Reduce by half the proportion of people who suffer from hunger

Goal 2: Achieve universal primary education

- Ensure that all boys and girls complete a full course of primary education

Goal 3: Promote gender equality and empower women

- Eliminate gender disparity in primary and secondary education preferably by 2005, and at all levels by 2015

Goal 4: Reduce Child mortality

- Reduce by two-thirds the mortality rate among children under five

Goal 5: Improve maternal health

- Reduce by three quarters the maternal mortality ratio

Goal 6: Combat HIV/AIDS, malaria and other diseases

- Halt and begin to reverse the spread of HIV/AIDS
- Halt and begin to reverse the incidence of malaria and other major diseases

Goal 7: Ensure environmental sustainability

- Integrate the principles of sustainable development into country policies and programs; re-verse loss of environmental resources
- Reduce by half the proportion of people without sustainable access to safe drinking water
- Achieve significant improvement in lives of at least 100 million slum dwellers, by 2020

Goal 8: Develop a global partnership for development

- Develop further an open trading and financial system that is rule-based, predictable and non-discriminatory, includes a commitment to good governance, development and poverty reduction- nationally and internationally
- Address the least developed countries' special needs. This includes tariff and quota-free access for their exports; enhanced debt relief for heavily indebted poor countries; cancellation of official bilateral debt; and more generous official development assistance for countries committed to poverty reduction
- Address the special needs of landlocked and small island developing States
- Deal comprehensively with developing countries' debt problems through national and inter-national measures to make debt sustainable in the long term

- In cooperation with the developing countries, develop decent and productive work for youth
- In cooperation with pharmaceutical companies, provide access to affordable essential drugs in developing countries
- In cooperation with the private sector, make available the benefits of new technologies, especially information and communications technologies

Approved by the World Methodist Council, July 19, 2006

ADDENDUM 23f

Resolution of Human Trafficking and Slavery

The World Methodist Conference

1. Recognising

- a. John Wesley's abhorrence of what he called the "horrid trade" of slavery;
- b. That the commemoration of the Bicentenary of the Act for the abolition of the Slave Trade in 1807 will provide unprecedented opportunities to acknowledge our histories and tell anew the Christian story of creation and redemption.

2. Acknowledging

- a. The progress made to release women, men and children from the dehumanizing and shameful practices of slavery;
- b. That the process of emancipation of all people from all expressions of enslavement is scandalously unfinished work, and;
- c. The substantial work currently being undertaken in their campaign by the "Set All Free" project of the Churches together in England (CTE) and other agencies around the world.

3. Resolves

- a. To all the churches to campaign for the recognition of African slavery as a crime against humanity and for appropriate public policies that will seek social and racial reconciliation.
- b. To encourage and where possible resource member churches of the World Methodist Conference to protest against human trafficking and all other manifestations of slavery across the world;
- c. To call on their Governments and Institutions to give the highest priority to enabling legislation to bring an end to the causes practices and outcomes of slavery;
- d. To explore what further work can be undertaken as a global body to help tackle the evil of slavery in its many forms including cultural and economic.

The British Methodist Conference June 2005

Affirmed with Amendments by the World Methodist Council, July 19, 2006

ADDENDUM 23g

Alternative Globalization Addressing People and Earth - AGAPE

A Call to Love and Action

God, creator, endowing your creation with integrity and human beings with dignity;
God, Redeemer and Liberator, freeing us from slavery and death;
God, Holy Spirit, transforming and energizing us.
Father, Son and Holy Spirit, let us witness to your love, life and transforming
grace.

All: God, on your grace, transform the world.

We have become apathetic to suffering and injustice. Among us are many who suffer the consequences of economic globalization; women, abused and yet caring for life, children who are denied their rights, youth living in economic insecurity and unemployment; those labouring under exploitative conditions; the many caught in unjust trade relationships and debt slavery. There are people with disabilities and those living at the margins of society, people of colour often the first and most painfully hit by poverty, those pushed away and alienated from the land, the earth battered, depleted and exploited. Denied of their sustenance, these people are often the most vulnerable to diseases such as HIV/AIDS. We confess that many of us have failed to respond in solidarity.

All. God, in your grace, transform the world.

We are tempted to give in to comfort and its empty promises when we ought to choose costly discipleship and change. We are driven to accept oppression and suffering as a given, when we should keep our hope and advocate for justice and liberation.

We confess that many of us have failed to take a stand in our faith and act against economic injustice and its consequences on people and the earth. We are tempted to give in to materialism and the reign of money. We play to the rules of greed and conform to political and military power when we should align ourselves with poor and excluded people.

All: God, in your grace, transform the world.

God, we ask your forgiveness.

All: God, in your grace, transform the world.

God, let our economic structures be inspired by the rules of your household of life, governed by love, justice and grace.

Let us not be afraid of change, or seek alternatives.

Let us work for justice by resisting economic structures.

Proclaiming with hope the jubilee year of the Lord, the cancellation of debt, the release of the captives and rest for the land, let us work for an agape economy of solidarity.

All: God, in your grace, transform the world

God, you send us out.

to care for the earth and to share all that is necessary for the life in community:
to resist and to denounce all that denies life; to love our neighbour and to do
that is just, so that where there was death, there will be life,

We call each other

to respond to your love for all people and for the earth In our own actions and
in the witness and service of our churches:

to work for the eradication of poverty and the unconditional cancellation of
debts:

to care for land, water, air — the entire web of life:

to build just and sustainable relationships with the earth. In the world of labour,
trade and finance

To study and engage power in its different forms and manifestations,
Remembering that all power is accountable to you, God.

God in your grace, help us to be agents of your transformation and to hear
your call to act
with courage.

All: Creator God, may the power of your grace transform us,

Christ, give courage and hope to share our life with each other and the world,

Holy spirit, empower us to work for justice for people and the earth.

God, in your grace, transform the world. Amen

In the spirit of this uniting prayer, we challenge ourselves to have the courage to take action. The AGAPE call invites us to act together for transformation of economic injustice and to continue analyzing and reflecting on challenges of economic globalization and the link between wealth and poverty.

1. Poverty eradication

We recommit ourselves to work for the eradication of poverty and inequality through developing economies of solidarity and sustainable. We will hold our governments and the international institutions accountable to implement their commitments on poverty eradication and sustainability.

2. Trade

We recommit ourselves to work for justice in international trade relations through critical analyses on free trade negotiations, and to collaborate closely with social movements in making those agreements just, equitable and democratic.

3. Finance

We recommit ourselves to campaign for responsible lending; unconditional debt cancellation and for the control and regulation of global financial markets. Investments should be redirected towards businesses that respect social and ecological justice or in banks and institutions that do not engage in speculation, nor encourage tax evasion.

ADDENDUM 23h

Resolution on Nuclear Non-Proliferation

Whereas: The World Methodist Council meeting in Seoul, Korea celebrates the reconciling yearnings and efforts of people worldwide recognizing the mutual responsibilities associated with living in peace as a world family; and,

Whereas: That for more than fifty (50) years, the international community has struggled to make the acquisition and development of nuclear weapons more difficult and less desirable, resulting in the Nuclear Non-Proliferation Treaty which provides the current framework for cooperation in such efforts; and,

Whereas: While respecting the sovereignty and security concerns of individual nations, we are concerned that recent statements from some leaders in Iran and the increasing isolation do not foster a climate of trust and cooperation within the world family; and,

Whereas: We are profoundly concerned by the reports of a global clandestine market trading in weapon technologies and nuclear materials from various arsenals; and,

Whereas: The United Nations Security Council and the International Atomic Energy Agency (IAEA) are the proper vehicles for both negotiations on the development and the monitoring of nuclear materials therefore all nations should be dissuaded from acting unilaterally in such matters.

THEREFORE BE IT RESOLVED that the World Methodist Council:

1. Calls on the international community to meet their collective obligations to pursue a peaceful resolution to the current impasse.
2. Affirms our vision of the immediate reduction and the ultimate elimination of nuclear weapons.
3. Urges all nations to become a party to and comply with the provisions of the Nuclear Non--Proliferation Treaty.
4. Calls on our member churches to earnestly pray for and fervently work to prevent proliferation of nuclear weapons and the safe management of fissile materials.

Approved by the World Methodist Council, July 19, 2006

ADDENDUM 23i

Statement on Reunification of the Korean Peninsula

We join with our Christian brothers and sisters in Korea who have addressed the issue of the reunification of their Nation.

We applaud the historic summit that occurred between the North and the South Leaders, President Kim Dae Jung and Chairman Kim Jong Il pledged to work toward Korean reunification. We also commend the changes that have occurred since those talks such as reunion of separated families, ministerial level talks and other economic and social, cultural and sports exchanges including transportation through the demilitarized zone.

We call upon the member churches to engage in prayer of penitence and to seek peace and reconciliation of the Korean people.

“Come now, Reunify”.

“Come now, Reunify”.

Approved by the World Methodist Council, July 19, 2006

ADDENDUM 24

WORLD METHODIST COUNCIL

NOMINATING COMMITTEE REPORT - Part 2

The Nominating Committee presents the following names to the Council as Standing Committee Chairpersons for the 2006-2011 quinquennium

Ecumenics and Dialogue Committee	Dr. Robert Gribben - Australia
Dialogue Chairperson	Dr. Geoffrey Wainwright — United States
Education Committee	Amos Nascimento - Brazil
Evangelism Committee	Bishop Robert Fannin — United States
Family Life Committee	Rev. Kimberly Reisman — United States
Social & International Affairs Committee	Dr. Mary Caygill — New Zealand
Theological Education Committee	Dr. J. C. Park Korea
Worship and Liturgy Committee	Dr. Swee Hong Lim Singapore
Youth Committee	Mr. Vishwas Udgirkar - India

Youth Member of the Presidium	Mr. Gideon Salatan – Philippines
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Operational Committees:

Finance	Dr. Karl Stegall – United States
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ADDENDUM 25

Report To Council – July 19, 2006

Your Eminence, Officers, Members and friends of the Council:

Thank you for the opportunity to report on World Evangelism. We have been doing World Evangelism throughout these past five years...indeed throughout the years since World Evangelism was established as a priority of this council in the early 1970's.

The Council has been gracious in giving me the opportunity to share as Chair of Evangelism for 20 years. This has been one of the two or three priorities of my ministry. It was my 2nd priority when Senior Minister at Christ United Methodist Church, and the same for the past 10 years as President of Asbury Seminary. I know the Council has seen the crucial dimension of this aspect of our work because you made us a Division, rather than just a standing committee ten years ago.

We will be making our full report to the Conference tomorrow – with a full printed report distributed – and a verbal report from our Director Dr. Eddie Fox.

Not to be repetitious, my report to you is brief.

First a kind of exhortation – Pastors and evangelists do that sometimes and I am both.

What you think about grace and what Christ can do for persons – indeed whether Jesus Christ is able to reconcile us to God, to ourselves and others – I believe is the most crucial dynamic of anyone's theology.

What then you think of evangelism – the priority you give it, the passion you have for it shapes the local congregation – indeed, I believe it shapes the larger church of which you are a part.

As we heard previously from the Education Committee, Oxford and the Holy Church were important to Wesley. Knowledge and vital piety must never be separated. Hand and Heart must go hand in hand.

But Wesley confessed that before Aldergate he misplaced sanctification. He sought sanctification before and without justification.

I agree with Dr. Alfred Outler, that had it not been for Aldersgate, Field Preaching and Lay Preaching there would be no Methodist Movement and John Wesley's name would be maybe a foot note on a page of history.

Where evangelism is argued out of, as some churches have done – or simply ignored, as unfortunately too many churches have done in the West – the church languishes, sometimes dies. In our United Methodist case in the United States, we have lost from 11 million members to less than eight million in 40 years.

As indicated our report will come home tomorrow – but for now I want to express my gratitude.

1. Thanks – first to Council Members, and members of our Division.
2. Dr. Dan Hankey – Dan and Lillian Hankey Church of World Evangelism. Dan and Lil have endowed a chair in World Evangelism at Emory University.

* Our Division will meet next, immediately after the adjournment today.

Let me say a word about Seminar. So then...We are Ambassadors. We will explore this theme from theological, Biblical and practical perspective.

We have speakers and leaders from five continents. This is going to be a great day. Join us.

Again, thank you for your support of World Evangelism. Thank you for your support of my work as chairman. Though I will not be serving in this capacity in the future, my commitment to this dimension of the Council work will not diminish.

God Bless us as we become Ambassadors of this Evangelistic ministry of reconciliation we are charged with.

ADDENDUM 26

Report of the Worship and Liturgy Committee Dr. Karen B. Westerfield Tucker

As we anticipate next year's tercentenary of Charles Wesley's birth, it is appropriate that this report of the Worship and Liturgy Committee begin with a hymn by Charles that addresses the subject of worship, this one taken from his *Hymns for Children*:

Meet and right it is that I
Should my Maker glorify;
Born for this alone I am,
God to praise, through Jesu's name:
Author of my life, receive
Praise the best a child can give.

Teach me, as I older grow,
Thee in Christ aright to know;
That I may Thy blessings prize,
Bring Thee, Jesus, sacrifice,
Thee with understanding praise,
Love, and serve Thee all my days.

The stated purpose of the Worship and Liturgy Committee is to enable the children of God, young and old, in the Wesleyan family to offer with full understanding their sacrifice, praise, love, and service unto God. To that end, the Committee has encouraged the study of liturgy and the development of creative and spiritual worship within the member churches, and has planned a seminar at the time of the quinquennial Conference that addresses current worship matters. The Committee's principal task has been to provide models of faithful worship on the occasions of the meeting of the World Methodist Council, the Executive Committee, and the Conference, that reflect the linguistic, musical, liturgical, and generational diversities of global Wesleyanism.

How is the Committee's work over the last five years visible at this Conference?

As regards the seminar, the Committee (primarily through the efforts of Marilynn Huntington, Oyefunke Oworu, Janest Schrader, and the chairperson), envisioned two agendas: first, an opportunity to explore the Conference's theme of reconciliation as it impinges upon Christian worship; and, second, an engagement with Methodist/Wesleyan musicians who are helping to bring a "new song" and a "new sound" in worship today. The Committee then invited Dr. Hyung Suk Na, professor of worship and preaching at Hyunsung University, to look at the subject of liturgies of reconciliation, including how they particularly pertain to the situations of South Korea. Dr. Karen Westerfield Tucker of Boston University will also take up the topic of liturgies of reconciliation in the second of the two seminar sessions. For the second agenda, the Committee invited Dr. Swee Hong Lim, an active composer and professor of worship and music at the Trinity Theological College and the Methodist School of Music in Singapore: two of Dr. Lim's settings of Charles Wesley texts are being used at this Conference. The Committee is grateful to the guest speakers and to Dr. Deok-Weon (Doug) Ahn of Drew University for providing English and Korean translations in the first of the seminar sessions.

For the worship of the Conference, the Committee determined to build upon the global character of worship that was experienced at Brighton in 2001. The daily services have a common structure, but with internal (and appropriate) variety; these services take up the broad theme given to the particular day and utilize the Bible study text of the day. New hymns have been selected to stand alongside old favorites, reflecting the multinational and multilingual nature of our gathering; the music from at least twenty different nations is used at the Conference. New music generously written for this occasion is being premiered here for the first time:

these are musical settings of Charles Wesley texts by United Methodist Carlton Young and by Paul G. Murphy of the African Methodist Episcopal Zion Church, and a new paraphrase of the Latin *Ubi caritas* by Episcopal hymnwriter Carl P. Daw, Jr.

The liturgy is also multilingual—in at least twelve languages when counting all the services—and draws on resources outside of the immediate Methodist/Wesleyan family as an expression of the catholicity of our body. The Committee is grateful to Dr. John J. Park of Chelmsford, Massachusetts for the translations into Korean and to the Boston University School of Theology for providing the funds to support the work of translation.

It had been the Committee's hope to offer daily eucharist in one or more of the hotels throughout the duration of the Conference and to provide a worship booklet containing the Conference services and other worship resources, but these opportunities did not in the end prove feasible.

ADDENDUM 27a

Youth Committee Report for 2006 World Methodist Council Meeting

Sisters and brothers I bring you greetings on behalf of the Youth Committee. Throughout these past five years we have worked diligently for the World Methodist Council.

Even though we only met at the two Executive Committee meetings as a Youth Committee, we found ways to work together throughout the whole five years — making sure our work has been continuous.

One of the many things that is different this term, from previous terms, is that the Youth Presidium Officer was very involved with the youth work of the Council. She was very active with the Youth Committee and representing youth concerns and issues to the officers and other groups throughout the world.

The main role of the Youth Committee this term has been building relationships with the regional Methodist youth networks in different areas of the world. These networks include the Council of Evangelical Methodist Churches in Latin America and the Caribbean, Asian Methodist Youth Network, West Africa Youth Network, East Africa Youth Network, Southern Africa Youth Network, and the European Methodist Youth Committee. We have been able to follow the work that these networks are doing in their own regions. This has helped us to gain greater understandings of what young people are doing in the church in different countries around the world. We have been able to work in partnership with them in ways that are supportive and not imposing. We hope to continue developing these relationships in the years to come.

Over these past five years, we've been supportive of other youth activities around the world and participated in events and activities when invited.

We continue to experience some frustrations in our work together. Some of these frustrations are due to our own internal structure and we are working to fix these issues. Communication is a challenge for us. We understand communication to be a two-way process and we struggled to have people communicating in both directions. Oftentimes members were not responsive to our communication.

Another challenge we faced was maintaining good relations with regional youth networks. We need to place more emphasis on these relationships. The Youth Committee has to have a global view of youth work and needs to share with and receive information from other organizations that have smaller regional and national views.

At the last Executive Committee Meeting we reported that we would organize the second International Methodist Young Leaders Seminar to be held before this World Methodists Council Meeting. We really wanted to make this happen. As we began planning for it we were faced with the reality of how difficult it would actually be to have this seminar. We did not have the human power, time, or money to organize this seminar in a way that would meet our goals and objectives. Because of these difficulties, and our commitments to be good stewards of our resources, we decided it would be most responsible for us to cancel our International Methodist Young Leaders Seminar. This decision was met with great disappointment, but was the right thing to do.

Upon our canceling the seminar, the Methodist Youth Fellowship of Korea decided to organize their own youth leaders seminar. This seminar would be for young people from around the world and take place here in Seoul just before this Council Meeting. The WMC Youth Committee was extremely grateful to the Korean Church for taking the leadership in organizing this seminar.

The seminar was held from July 12-17 at the Methodist Theological Seminary. Seventeen young people from various countries throughout Asia came together for this seminar and were joined by another 25 or 30 young people from Korea. The theme of the seminar was "Be the Seed of Peace" and participants were challenged to be peacemakers who work for justice and reconciliation in their personal lives, churches and the society at large. Seminars and workshops focused on biblical perspectives of peacemaking, human rights from the perspective of the minority, and militarization by globalization. Saturday was an exposure day where participants visited the demilitarized zone between North and South Korea, a community being pushed off of their farming land so that the US military can expand one of its 100+ military bases in Korea, and the House of Sharing where comfort women who were forced to become sex-slaves during World War II now live. These exposure trips enabled participants to see real issues of injustice where reconciliation is needed.

Participants from the youth seminar prepared the following statement for the World Methodist Council and asked that we read it here at the Council Meeting.

We now want to report some of the real challenges and realities that the Youth Committee faces as it works with Youth and Young Adults for the World Methodist Council.

We strongly believe youth and young adults need to be involved in the total work and life of the Council, not just the Youth Committee, thus they need to be represented on all standing committees. Before this can happen, young people need to know more about the World Methodist Council and what it does.

Continuity is a major concern of the Youth Committee. Today there are only two of the 13 members of the last Youth Committee who are a part of this new council. We understand there to be two reasons for this fact. First, current understandings of the age limits for the Youth Committee make it so that young people need to be under 25 years of age when they begin their term with the council. When this happens they are then only able to serve one term before they are considered too old to be youth. The second challenge is that most young people who participate in the Council are not people who come with strong connections in their national or regional youth networks. This means they do not have ties to youth organizations that can support them in this work over the next five years. Additionally they do not have clear understandings of and experience with youth organizing.

The work, potential and expectations of the Youth Committee have grown to exceed the capacity of an all-volunteer committee made up of youth. This can be seen through our need to cancel the International Methodist Youth Leadership Seminar as originally planned due to lack of time, money, and staff. We also have many other programs and projects that we want to do, however we are limited in the resources we have to carry out these plans.

We sincerely believe that the WMC will not grow or survive into the future without the active involvement of younger generations of the church. We want to encourage young people to use their gifts and talents to serve their churches and the broader society. We want the World Methodist Council to help in this effort.

To help overcome these challenges and realities that we face, we bring three resolutions to the Council today.

We thank you for the opportunity to work with the World Methodist Council for these past five years. We believe we have accomplished a lot of work and paved the way for better work in the future.

ADDENDUM 27b

INTERNATIONAL METHODIST YOUNG LEADERS SEMINAR METHODIST THEOLOGICAL SEMINARY - SEOUL, KOREA JULY 12—17, 2006

A STATEMENT TO THE WORLD METHODIST COUNCIL

WE, as young people from Korea, Japan, Taiwan, China, Myanmar, Singapore, Indonesia, Philippines, India, Pakistan, and United States, representing Methodist and other churches, gathered as one for the International Young Methodist Leaders Seminar. We experienced the opportunity to express our concerns, learn from each other, share our thoughts in various and creative ways, and experienced some of the most pressing issues in Korea. Finally, we pledge to support each other as we strive to attain peace in our own simple ways.

As the young people of the Methodist Church we declare the following:

1. God created the world and humans with an understanding of wholeness, righteousness, and perfection. This principle of creation is shalom. Even though God's love is unlimited, humans broke the divine promise, however, God does not give up on us and remains faithful.
God wants to restore the broken relationship of creation and so Jesus was sent as a sacrifice for this restoration. Shalom is God's plan for the world.
2. We live in a world where we experience the brokenness of God's creation everyday. During the seminar we are reminded of conflicts and sufferings throughout humanity. The conflicts between North Korea and South Korea, India and Pakistan, Israel and neighboring States, and the troubles in every part of the globe brought by US—led militarism and globalization. We were likewise reminded of the challenges, discrimination, and polarization of minority groups throughout society's experience.
3. Living in the midst of brokenness, we declare that we deserve a world of respect, love and genuine concern for all, where violence, discrimination and injustice are eradicated. Therefore, we commit ourselves to education, analysis of current issues and social structures, and advocacy for the transformation of God's creation.

ADDENDUM 27c

Youth Committee Resolutions for 2006 World Methodist Council

Resolution 1: Committee Name

The Youth Committee name shall be changed to “Youth and Young Adults Committee” to more accurately reflect the language used throughout the world to describe individuals aged 18-35 years.

Resolution 2: Membership of the Youth Committee

In the past, there has been a verbal understanding that members of the Youth Committee should be under 25 years of age when they begin their term.

The Youth Committee asks that this understanding of Youth Committee membership be changed to meet the realities and understandings of youth work throughout the world.

Members of the Youth Committee should now be under 30 years of age when they begin their term, with the hope that several members are under 25 years so that they might be able to serve more than one term on the Committee.

Membership of the Committee must include representation from all regions of the world.

The Chairperson (and any other officers of the Committee), as well as the four at-large youth members, must have significant church experience with youth and young adult organizing on national or regional levels.

Resolution 3: Global Youth and Young Adults Coordinator

The work of the Youth Committee has been difficult to coordinate as an all-volunteer group of young adults. We believe that a paid Global Youth and Young Adults Coordinator would greatly assist the World Methodist Council’s work with young people. This would be a full-time position with a five-year term that parallels the five-year cycle of the Council. The Coordinator must be a young adult (under 35 years of age at the beginning of the term) from a WMC member church who has strong organizing and leadership experience with his/her national youth/young adult organization.

We understand that this is a process that will need careful attention to details, job descriptions, money, etc. The Youth Committee will lead this process and work in relationship with the General Secretary. Today we ask the Council to authorize the creation of this new staff position to begin as soon as the details and financial responsibilities can be worked out.

STATEMENT FROM THE EXECUTIVE COMMITTEE OF THE WORLD METHODIST COUNCIL

WESLEYAN/METHODIST WITNESS IN CHRISTIAN AND ISLAMIC CULTURES

The world's two largest religions, Christianity and Islam, are today perceived by many people to be on a collision course, as a result of militant religious fundamentalism and aggressive secular militarism.

As Wesleyan/Methodist Christians, we believe that Christ Jesus is the Lord of creation and history and the Savior of the world. As followers of Jesus, we believe in the rule of love, the worth of all persons, tolerance of others and his vision of a kingdom of peace. As a consequence, we respect much of what we witness in Islam. We share Islam's strong emphasis on prayer and fasting, the call for the pursuit of personal holiness, and the focus on charity and the dignity of every human being. We are aware that Islam, like Christianity, is expressed in many different ways in different cultures. We recognize the faithfulness of most Muslims as they seek to live lives committed to Allah and free from the perversions of this world. We also appreciate the many great contributions of Islamic culture that have benefited humankind.

We are keenly aware that Muslims have been abused, oppressed, humiliated, and enslaved by the political, economic, and military forces of Western nations and that, even though these nations have functioned primarily as secular entities, they have been associated with the Christian community. Further, we clearly acknowledge that the abuses of Muslims by Westerners connected with the Medieval Crusades, the imperial colonialism of the Eighteenth and Nineteenth Centuries, and the militarism of the Twentieth and Twenty-First Centuries have often been driven more by greed, self-preservation, and a distorted interpretation of the Christian faith than by the peaceful and loving commandments of our Lord and Savior Jesus Christ. For these abuses by the Christian community, we seek the forgiveness of Islamic people throughout the world.

We are also aware that Christians were abused and enslaved by force in the establishment of the Islamic Empires. As disciples of Jesus Christ, we abhor the terrorism of militant Islam and the militarism of Western governments that are escalating in a tragically violent spiral causing immense suffering, fear and grief throughout the world. We join with peace loving persons of both faiths to reject the use of Christianity and Islam for the abuse and enslavement of persons. The Qur'an and the Bible call us to honor and respect all people, to submit to the will of God in all things and to bring about a just and peaceful society in which love and tolerance overcome hate and fear.

Aggression against people or nations, for any reason other than self-defense or the

defense of others, is in conflict with the teachings of Christianity and Islam, in both the New Testament and the Qur'an. We call on all Christians and Muslims to bring an end to the cycle of hatred and violence threatening all persons and creation.

Even though we recognize and affirm some similarities between Islam and Christianity and between the Qur'an and the Bible, we believe the distinctions between us are significant.

While we understand that Muslims believe that Allah is revealed to the world in the Qur'an, we affirm that God is revealed in the Bible and God's ultimate self-revelation is in the person of Jesus Christ.

While we understand that Muslims affirm the absolute oneness of Allah, we believe that God is one and has been revealed to us in three persons as God the Father who gave us life, as God the Son in whom God's complete nature is disclosed, and God the Holy Spirit who abides within us and continues to give us strength and guidance in all that we do.

While we understand that Muslims believe that all of life's realms personal, religious, social, family, political, economic, and military must come under the authority of Allah, Christians affirm God's sovereignty and the Lordship of Christ Jesus over all of life.

While we understand that Muslims believe that salvation comes through complete submission to Allah through affirmation of the declaration of faith (shahada), participation in daily prayers (salat), giving of alms (zakat), observation of the Ramadan fast (sawm), and participation in the pilgrimage (hajj), Wesleyan/Methodist Christians believe that salvation comes through justification by grace through faith in the revelation of God in the person of Jesus Christ. Jesus is the singular, unique event in human history which makes the salvation of all human beings possible. This salvation received by grace is lived out in a life of discipleship seeking holiness of heart and life. In a world ripped apart by sin, fear, hopelessness and meaninglessness, we believe that the coming of God in Jesus of Nazareth and the teachings, sacrificial death and miraculous resurrection of Jesus offer healing, hope and salvation for all. This salvation provides escape from the bondage of sin, meaningful new life, the reconciliation of persons, the renewal of all creation and the hope of eternal life for all who trust in the Lord Jesus Christ.

We believe that God calls us to affirm the dignity and wholeness of every human being, and we respect the right of all persons to worship God in the way that is most meaningful to them. Therefore, we hope and pray that governments will not impose laws that infringe on the religious rights of their citizens. We affirm that if it is acceptable to build Mosques in Christian cultures, it should also be acceptable to build Christian Churches in Islamic cultures. As Christians, we also believe that we are called to share God's love, forgiveness, and gracious action in the person

of Jesus Christ with everyone.

Christians seek to live in a world community that is shaped by the reign of God, and we pray for and expect the kingdom of God, righteousness, peace and love to come on earth as it is in heaven.

Therefore, all Wesleyan/Methodist Christians are called by God, first, to lovingly accept Muslim brothers and sisters as persons of faith; second, to stand firm against violence and hatred in all its forms; third, to stand with persons who are being persecuted and are suffering for their faith; and fourth, trusting in the power and guidance of the Holy Spirit, to share with all persons, including Muslims, the love and grace of our Lord Jesus Christ through our words, deeds and signs by the power of the Holy Spirit, and invite them into life-changing relationships with God through Christ

*Adopted by Executive Committee of the World Methodist Council
Port Elizabeth, South Africa
September 18, 2004*

STATEMENT FROM THE EXECUTIVE COMMITTEE OF THE WORLD METHODIST COUNCIL

UNITY AND SEXUALITY

The Chairperson, His Eminence Sunday Mbang, in his opening address to this Executive, called for a response to the widespread debate ‘within the churches on the subject of human sexuality. He asserted ‘the unity of the Church is gradually beginning to suffer’ as a result of significant tensions. He observed the impact of new and unfamiliar interpretations of the Scriptures to the confusion of many faithful Christians. We also have record of its adverse effect on our Christian mission.

Several churches have worked for many years to find a way to respond to the pastoral needs of their people in the face of changing attitudes to sexual orientation and sexual practice in our societies and cultures, acknowledging that our sexuality is one of the gifts of God in creation. (The issue is sharpened in many cases where a call to ordained ministry is involved.)

It must be observed that there is no ethical consensus in the world at large on these and related matters. For Christians, there is a tension between the desire to respond in love to all God’s creatures in the light of the Gospel’s universal promises, and the need to discern God’s will in rapidly changing circumstances. Additionally,

we must be concerned for the health of the nations and the future of the entire human family.

In our review of ecumenical relationships, it is clear that at least one Christian World Communion has been internally disrupted as a result of the actions of certain individuals and conciliar bodies; its survival is at stake. Other with whom we remain in dialogue have firmly reasserted classical Christian teaching on these matters. Some of our own member churches have come to the brink of division or have lost members through precipitate action.

It is acknowledged that this Executive is unlikely to give more satisfactory answers than those which have resulted from long thought and discussion in our churches; it desires only to sound a note of warning. It takes with complete seriousness the issues involved, scriptural and doctrinal, medical and ethical. It urges the churches to apply their energies and best minds to the challenges, as we all seek God's light. It urges the churches to endeavour to preserve the bond of peace and love with *all* their members. But it equally urges the member churches to hold firmly to the centrality of Scripture, to the long Christian tradition of teaching on the order of creation, on marriage and family life, and to exercise immense care as they face choices which could threaten the unity of congregations and churches.

*Adopted by the Executive Committee of the World Methodist Council
Port Elizabeth, South Africa
September 17, 2004*

The Bells Are Ringing
That the World May Know
Jesus Christ!



World Methodist Evangelism
World Methodist Council

THE BELL RINGS:
THAT THE WORLD MAY KNOW JESUS CHRIST!

For more than seventy years, a beautiful bell rang in the tower of the Methodist Church in Varna, Bulgaria. From the time it was given as a gift to the Methodist Church in Bulgaria in 1890, it called the people to worship with joy and expectation after their liberation from 500 years of domination. As the bell reminded the people that they belonged to a world parish of “the people called Methodist,” the church became the center of spiritual and cultural life in town.

The Bell Laid Silent In Its Grave

However, during the Communist regime of the sixties, the church building was confiscated. One Sunday the congregation came to church and it was closed. Benches, hymnals and pulpit were all thrown out into the fields. The people were forbidden to come near the church and were forbidden to gather for worship. When the church building was later converted into a puppet theatre, the bell tower was demolished. Three brave young people, pretended to be workers, took the bell, and buried it in a secret garden. For nearly forty years, the bell laid silent in its grave in the garden.

The Bell Was Raised From Its Tomb

Evil never has the last word! When the winds of change came across Bulgaria, the church building was reclaimed. In a gesture of good will, the congregation offered the “puppet theatre” to the children of Varna and, in gratitude, the government donated a plot of ground for the building of a new church. Even though construction of the new church building took more than a decade, at the beginning of the process, the congregation resurrected the 550 pound bell from its garden tomb. The bell tomb was opened and the bell was raised from its grave. When the new bell tower was completed, the bell was placed at the highest point in the sky above Varna.

The Bell Rang Again

The congregation decided that the bell would not ring until the entire building was completed and dedicated to the glory of God. The Lord continued to bless the people. Many people contributed and, through World Methodist Evangelism, a family made a huge sacrifice to help finish the church. On the day of dedication, September 29, 2002 — after nearly forty years of silence — the bell rang again!

Today, The Bell Rings

Today, the very precious bell chimes from the tower of the new Methodist Church in Varna. One of the young people who buried the bell is now Superintendent Bedros Altunian who says, “As the pastor, I stand each Sunday morning with the congregation, listening to each toll of our bell as it resonates in our hearts and testifies to the faithfulness of God.” The bell calls the people to worship in joy, expectation and confidence. *The Varna bell rings!*

THE BELLS ARE RINGING

World Evangelism Division, World Methodist Council

Through the ministries of the World Methodist Council, 76 million people in more than 135 countries are linked together. These members of the Methodist family are an important part of the one universal Church confessing Jesus Christ as Lord and Savior, worshipping the one God as Father, Son and Holy Spirit, offering the one gospel, and affirming the authority of the holy scriptures.

The World Methodist Council is one of the earliest organized Christian world communions and its members are followers of Jesus Christ in the “company of the Wesleys: John, Charles and Susanna of Eighteenth Century England.”

This Methodist Movement is fully aware of the greatest fear that John Wesley expressed:

I do not fear that the people called Methodist shall ever cease to exist either in Europe or the Americas. I only fear that they shall exist as a dead sect having the form of religion, but not the power thereof, and that undoubtedly will be the case unless they hold fast to the doctrine, spirit and discipline with which they first set out. (1786)

The Urgency of the Moment

There has never been a moment of greater urgency for the spreading of the good news of the Lord Jesus Christ. As the Church was born in a mission situation, the Church today finds itself in a mission situation. This world desperately needs healing, hope and salvation.

The Uniqueness of the Movement

The ministry of World Methodist Evangelism which began more than thirty-five years ago is unique among the World Christian Communions.

- In 1971, World Methodist Evangelism was established to launch a bold thrust in worldwide mission and evangelism.
- The “Mission to the Eighties” focused on making evangelism central in the Methodist Movement, including the establishing of the World Methodist Evangelism Institute and the first International Christian Youth Conference.
- In the nineties, the “Decade of the Dawning Millennium” raised up Regional Secretaries in World Evangelism, launched Connecting Congregations, developed Faith-Sharing training and resources, and launched the Order of the FLAME.

The Unity of the Mission

In 2001, the World Methodist Conference in Brighton, England called the Methodist people to prayer and fasting and to faithfully fulfilling the Vision of World Methodist Evangelism. This has resulted in a new *World Methodist Evangelism Emphasis*.

The VISION of World Evangelism

To see the Methodist Movement alive, vibrant, growing and yearning to spread the good news of Christ Jesus throughout the whole world through word, deed, and sign.

THE BELLS ARE RINGING...

Through Multiplying the Witnesses of Christ Jesus!

25 YEARS OF INTERNATIONAL YOUTH CONFERENCES

The International Christian Youth Conferences began in 1980 as a key commitment of World Methodist Evangelism to multiply the witnesses of Christ. More than 6,000 young people, ages 17-30, from 60 countries, have experienced the life changing events held every three or four years and many are now evangelism leaders in their own countries.

7th ICYC, Newtown Abbey, Northern Ireland

In 2002, young people from 37 countries attended World Methodist Evangelism’s 7th International Christian Youth Conference in Northern Ireland. At a time of great international turmoil, the delegates experienced the love of Christ and the unifying force of the Holy Spirit.

They were challenged by Rev. Grace Imathiu, to “cross the seas” that divide people from one another. Many young people in traditional dress from cultures as diverse as Japan, Eastern Europe, Africa, Latin America and Indonesia responded to the challenge to be “sea crossers in the name of Jesus.”

During the week, participants attended sessions on Faith-Sharing, joined in Bible study, discussed Christian Mission and Spiritual Life, and shared in worship led by the president of the World Methodist Council, His Eminence Sunday C. Mbang of Nigeria. The youth also reached out in mission projects and interacted with Irish families and congregations.

8th ICYC: Teresopolis, Brazil

In 2005, 425 young people from 40 countries and from the vast regions of Brazil came together at Teresopolis, Brazil for ICYCE-VIII that was focused on the World Methodist Evangelism theme, “That the world may know Jesus Christ!” It was the first ICYC to be held on the continent of South America.

The young people experienced dynamic worship and study in small groups focused on the “I am” declarations of Jesus. Several young leaders from around the world challenged them to step forward and boldly share their witness.

Samuel Dzobo, an outstanding young pastor from Zimbabwe, witnessed to the “cost and joy of discipleship as followers of Jesus.”

Fabiola Grandon, a young South American Methodist leader, declared with great passion, “There is no other name but the name of Jesus who offers hope for the world.”

At the conclusion of the conference, Guilherme Lockmann of Brazil said, “After so many ICYCs, I have the opportunity to experience a little bit of heaven on earth. We will never be the same. We are different people, different tongues with one Lord and Savior Jesus Christ.”

Following the youth conference in Brazil, a bell was erected at the mission camp to call everyone to be witnesses “*That the world may know Jesus Christ!*”

THE BELLS ARE RINGING...

Through Multiplying the Witnesses of Christ Jesus!

THE FAITH-SHARING INITIATIVE

LAUNCHED ONE DECADE AGO!

The Faith-Sharing Initiative was launched at the World Methodist Conference in Rio de Janeiro in 1996. It is a primary ministry of World Evangelism and thousands of Methodists around the world have been trained in the Wesleyan graceful pattern of sharing their faith.

Major Training Events

Faith-Sharing training events have been held on every continent and this has generated a wave of trainers who have reached out to train others in the graceful pattern. These events have ranged from large conferences to many small conferences in districts and local churches around the world.

For example, the National Youth Conference in Chile focused on providing Faith-Sharing training to hundreds of young people. The training of 100 persons in Brazil resulted in the additional training of another 500 persons in the next six months. The goal of the Faith-Sharing Initiative in Brazil is to continue multiplying the witnesses by ten fold every year for a decade.

During the last five years, major Faith-Sharing training events have been held in

- Czech Republic
- North America
- Singapore
- Bulgaria
- Slovakia
- Australia
- Fiji
- Brazil
- Cuba
- Estonia
- Ireland
- Mexico
- Kenya
- France
- Chile
- Nigeria

Faith-Sharing Spreads in Hong Kong

In Hong Kong, the principle of “multiplying the witnesses of Christ Jesus” has flourished. Following the Faith-Sharing training of only nine people at the Singapore event in 2004, the Faith-Sharing materials, Prayer and Fasting resources, and *That The World May Know Jesus Christ!* Bible study were all translated into Chinese. In addition, 10,000 copies of the *Faith-Sharing New Testament in Chinese* were published and distributed. A Chinese Faith-Sharing video was produced and shown in all churches and Faith-Sharing was the theme of the churchwide Conference Sunday.

In Hong Kong, there are growing numbers of Faith-Sharing “Ambassadors.” In the initial wave of training, 204 pastors and lay people were equipped to be Faith-Sharing trainers and 300 more people were trained in the next several months to spread the good news of Christ Jesus.

Faith-Sharing Resources Developed

As part of the Faith-Sharing Initiative, resources for training and assisting witnesses have been developed and published in 37 languages. More than 500,000 copies of the *Faith-Sharing New Testament* have been published and distributed in English.

In addition to the *Faith-Sharing New Testament*, a *Faith-Sharing Textbook*, *Workbook*, *Video*, and *PowerPoint Training CD Rom* have been developed in English and are being translated and published in many languages. Through the

graceful pattern of Wesleyan-based Faith-Sharing training and resources, World Methodist Evangelism is multiplying witnesses around the world.

NEW MINISTRY LAUNCHED

In 2006, World Methodist Evangelism launched a new evangelism ministry that it expects will have a great impact during the next decade.

Cornerstone Celebra-tions are exciting three or four day preaching/teaching missions for local churches or clusters of churches in the Wesleyan Methodist family. Each mission involves four evangelistic worship services focused on the mighty intervention of God in human history — the Christmas Incarnation, the Good Friday Atonement, the Easter Resurrection, and the coming of the Holy Spirit at Pentecost. In addition, the mission involves an extensive Bible study and Faith-Sharing training.

The first training for forty Corner-stone Cele-bra-tion Heralds was held in Nashville, Tennessee in February, 2006. A North American Cornerstone Coordinator, Rev. Kim Reisman, was named and the first missions were held in the Spring of 2006 with powerful results.

PRAYER AND FASTING EMPHASIS CONTINUED

For more than a decade, World Methodist Evangelism has encouraged Wesleyan/Methodists to follow the same weekly fast that John Wesley followed throughout his life.

Using resources provided by World Methodist Evangelism, thousands of persons have followed this “Wesleyan pattern” of prayer and fasting, taking no solid food from Thursday evening until Friday Evening and focusing their prayers on world evangelizing. This strong commitment to prayer and fasting undergirds the World Methodist Evangelism Emphasis: *“That the world may know Jesus Christ!”*

THE BELLS ARE RINGING...

Through Word, Deed and Sign in Holistic Evangelism Ministries

World Methodist Evangelism is committed to “fully proclaiming” the good news of Christ Jesus through word, deed and sign through the power of the Holy Spirit to offer healing, hope and salvation for all.

EVANGEMED

The **EvangeMed Ministry** is sharing the good news of Jesus Christ through word, deed, and sign! EvangeMed is a holistic ministry of World Evangelism and the Rio Conference of the Methodist Church of Brazil. The ministry uses mobile medi-cal/dental clinics which operate for a month in various areas, providing

medical and dental care, a worshipping and contagious Christian faith community, and prayers for healing and salvation to some of the poorest people in Brazil.

Since it was launched in 1996, EvangeMed has been empowered for a remarkable ministry:

- The units make an average of 22 visits to eight large areas each year.
- More than 7,500 visits have been made in homes, hospitals, prisons and orphanages for prayer, healing and hope in the name of Christ Jesus and more than 50,000 persons have received medical and dental care, the majority of them children.
- Thousands have learned of better nutrition and care of their bodies as the “temple of the Lord.”
- Hundreds have come to saving grace in Christ Jesus.
- Nine new churches have been planted.

EVANGEBICY

The Methodist Church in Cuba is vibrant and growing. Its membership has tripled in the last decade and two-thirds of the worshippers are under 30 years of age! In the past five years, more than 500 missionary congregations — mostly house churches — have been started in Cuba.

Through the ministries of **EvangeBicy**, an outreach ministry of World Methodist Evangelism, more than 500 bicycles for Cuban lay ministers have been provided. At the last General Conference of the Methodist Church in Cuba, Bishop Pereira declared, “Praise the Lord, the EvangeBicycs are rolling from one end of Cuba to the other.”

EVANGEBREAD

Children from the community, including the orphanage, receive a hot meal (which the children learn to prepare), a warm embrace, tutoring, encouragement, and prayer in the Methodist Church in Dobrich, Bulgaria. Each week, stories of Jesus are shared with the children along with the meal. This holistic ministry, called EvangeBread, offers the Bread of Life through word, deed and sign and is a model of the outreach ministries of World Methodist Evangelism around the world.

EVANGESPORT

Another holistic ministry in Brazil, EvangeSport, is being used of God to communicate joy, fellowship and the story of Jesus to children and youth. Through assistance from World Methodist Evangelism and others, a large gymnasium in Rio has been restored and is being used for sports and sharing the good news of Christ Jesus.

THE BELLS ARE RINGING

Through the many holistic ministries of World Evangelism and indigenous churches the bells are ringing through word, deed and sign — offering a cup of cool water in Christ’s name — *“That the world may know Jesus Christ!”*

THE BELLS ARE RINGING...
Through Connecting Congregations on Every Continent!

This creative new ministry of World Methodist Evangelism began after the collapse of communism in Czecho-slovakia and has spread to every continent. Through World Methodist Evangelism, emerging congregations are connected with congregations in other parts of the world and these connected congregations are encouraged to “share fully with one another what each one has to give.” The Connecting Congregations share faith, hope, love, vision, prayer and resources with one another “That the world may know Jesus Christ!”

Today, the Connecting Congregation model has been duplicated by the mission agencies of many groups and churches and is a key ingredient in planting new churches around the globe. Since 1992, World Methodist Evangelism has provided connections to begin, restore, and strengthen congregations on every continent For more details, visit www.WorldMethodist.org.

Brazil	18 churches
Bulgaria	16 churches
Costa Rica	2 church
Croatia	1 church
Czech Republic	7 churches
Estonia	20 churches
Hungary	2 churches
Indonesia	4 churches
Kenya	6 churches
Kosovo	1 church
Latvia	10 churches
Macedonia	1 church
Nigeria	40 churches
Poland	10 churches
Slovakia	11 churches

THE TARTU, ESTONIA CHURCH

The Methodist Church in Tartu — a Connecting Congregation church — is a “Tuletorn” congregation. The church building was burned during the Second World War and for more than 50 years the congregation was nomadic with no place to call home. By the grace of God, the faithfulness of the Methodist people in Tartu, the Connecting Congregation, special friends and others, a new church was dedicated in the name of Christ Jesus across the street from a 400 year old university. Tuletorn is the word in the Estonian language for “lighthouse” or “fire-tower” and these congregations are so named because the “lights never went out even on the darkest night!”

NEW CONGREGATIONS IN BULGARIA

New churches are being raised up by a group of faithful Methodists in Bulgaria with the help of Connecting Congregations. The bells will soon be ringing across Bulgaria.

THE BELLS ARE RINGING...

Through Training Leaders in Evangelism

For three decades, World Methodist Evangelism has been training front line evangelism leaders who significantly multiply the number of witnesses by training and encouraging others. This has happened primarily through the World Methodist Evangelism Institute and the Order of the FLAME.

WORLD METHODIST EVANGELISM INSTITUTE CELEBRATES 25 YEARS

Since 1982, the World Methodist Evangelism Institute has trained more than 6,000 persons through International and Regional Seminars on every continent.

As a key ingredient of the World Methodist Evangelism Emphasis during the last two years, the Institute launched a series of Leadership Conferences focused on equipping key leaders around the world for ministries of evangelism. The first of these was the unique Leadership Summit for the Americas held in Havana, Cuba in January, 2004. More than 120 leaders from 20 countries and 26 Wesleyan/Methodist denominations in North America, South America, Central America, and the Caribbean — including seventeen Bishops and heads of churches — came together for a week in Havana to vision, strategize and launch the bold, intensive World Methodist Evangelism Emphasis.

Dr. Maxie Dunnam, Chairperson of World Methodist Evangelism, told the delegates, “It is our hope that the revival that has begun here in Cuba will spread through the Methodist Movement around the world.”

Additional Leadership Conferences have been held by the Institute in Singapore, August 2004, for Asia; in Fiji, January 2005, for the Pacific; in Atlanta, Georgia, April 2005, for North America; in England, August 2005, for Europe; and in France, January 2006, for Francophone Europe.

In addition to the Leadership Conferences, the Institute conducted Evangelism Seminars in Lome, Togo in 2001; Panama City, Panama in 2002; Norcross, Georgia (African-American Consultation) in 2002; Santiago, Chile in 2002; Varna, Bulgaria in 2003; Rio de Janeiro, Brazil in 2003; and Runaway Bay, Jamaica in 2003. Through the empowerment of trained leaders around the world, the World Methodist Evangelism Institute is ringing bells.

THE ORDER OF THE FLAME

A new generation of bell ringers is being raised up through the Order of the FLAME. Annually, in North America, young pastors and their spouses are brought together for intense training and commitment to evangelism. Each one returns to his or her local church, district, and conference “to do the work of an evangelist, to carry out the ministry fully.” (*2 Timothy 4:5*)

The Order of the FLAME — **Faithful Leaders As Mission Evangelists** — now has 600 young leaders who are committed to “holding fast to the doctrine, discipline and spirit with which we first set out.”

At the most recent Order of the FLAME conference, members expressed what it means to them be a part of the Order:

- I have a renewed vision to carry out the great commission of Jesus.
- I am greatly encouraged for the future of the people called Methodists.
- I will never preach again without centering my message in the heart of the Gospel.

ORDER OF THE FLAME: AFRICA–WEST

In 2005, the Order of the FLAME was expanded to the continent of Africa. In the launch event for the Methodist family in Nigeria, held in Ibadan, 77 members covenanted together to do the work of evangelists. The event was under the leadership of World Evangelism Regional Secretary, Bishop Joseph Ajayi of Nigeria. Archbishop Ayo Ladigbolu declared to the new Order of the FLAME members, “You belong to a new generation of hope!”

ORDER OF THE FLAME: AFRICA-EAST

An Order of the FLAME conference was held in Kenya for the Methodist family in Kenya, Uganda, and Tanzania under the leadership of World Evangelism Regional Secretary, Bishop Lawi Imathiu of Kenya.

The members of the Order of the FLAME worldwide are continually equipped and motivated to be evangelists in their own ministries “*That the world may know Jesus Christ!*”

WORLD METHODIST EVANGELISM...

Developing Evangelism Resources

In 2004, as a part of the intensive thrust of the World Methodist Evangelism Emphasis, WME Press was launched to more effectively publish and distribute evangelism resources for the worldwide Methodist Movement. As the publishing entity of World Methodist Evangelism, WME Press focuses on producing and marketing relevant evangelism resources through direct mailings and E-commerce at www.World-Methodist.org.

World Methodist Evangelism has a long history of producing and distributing resources. World Evangelism has always encouraged the production of evangelism resources in indigenous languages by providing “seed money” to Methodist churches around the world. With the advent of WME Press, World Evangelism can dedicate even more resources to these vital ministries.

The first publications of the new WME Press were *The Mystery and Meaning of Christian Conversion* by Dr. George Morris and the first worldwide Bible study in 25 years, *That The World May Know Jesus Christ!* by Bishop Paulo Lockmann of Brazil (also published in Portuguese, Spanish, German, and Hindi). The Bible study focuses on chapters 14, 15, 16, and 17 of John and includes a student book and leader’s guide in both printed form and on CD Rom.

In 2006, WME Press launched a second worldwide Bible study, *Christ Jesus The Cornerstone* by Dr. J. Ellsworth Kalas with a leader’s guide in both print and

CD Rom. In addition, the *Cornerstone Celebration Hand-book*, the *Celebrating Aldersgate & Pentecost Manual*, and a *Faith-Sharing Power-Point CD Rom* were published, as well as several other important evangelism resources.

Through the production and distribution of evangelism resources around the world, WME Press is ringing the bells “*That the world may know Jesus Christ!*”

WORLD METHODIST EVANGELISM...

Ringling the Bells!

The Ministries of World Evangelism have dramatically increased in the past two decades, especially during the Decade of the Dawning Millennium and the launching of the World Methodist Evangelism Emphasis. As the ministries have grown so have both the expenditures and the giving in support of this ministry.

All of the programs, projects, resource development, staff and ministries of World Methodist Evangelism are entirely supported by the gifts of individuals, congregations and foundations.

FLAGSHIP CHURCHES

FLAGSHIP CHURCHES are congregations which commit to World Evangelism to:

- **Pray** for World Evangelism, including encouraging prayer and fasting,
- **Share** the good news of Christ Jesus in the local community,
- **Encourage** and train their people in Faith-Sharing, and
- **Give** at least \$10,000 annually for the ministry of World Evangelism.

COVENANTING CONGREGATIONS

COVENANTING CONGREGATIONS are those congregations which encourage prayer and fasting, enable the ministry of Faith-Sharing and give \$1,000 annually to the ministry of World Evangelism.

ORDER OF PAUL

Members of the **ORDER OF PAUL** are those persons who pray for World Evangelism, share their faith and give \$10,000 to \$25,000 annually for the ministry of World Evangelism.

ORDER OF LUKE

Members of the **ORDER OF LUKE** are physicians and friends who covenant to support the ministry of EvangeMed and also give \$2,000 annually for the ministry of EvangeMed.

WORLD EVANGELISM TRUST

At the World Methodist Conference in Rio, the World Methodist Evangelism Division established the World Evangelism Trust which is developing a permanent endowment of “funds devoted to supporting the ministry of World Methodist Evangelism, to spread the gospel of Jesus Christ throughout the world so that

more and more persons will be won to Jesus Christ and live as his disciples in the kingdom of God.”

THE BELLS ARE RINGING...

Through the Power of the Holy Spirit!

On Pentecost Day, 2005, more than 4,000 people gathered in the Kingdom of Tonga where each new day on earth dawns first. The great crowd in the National Stadium broke into applause when the church bells rang in the Centenary Methodist Church in Nuku’alofa. The opening prayers were led by His Majesty Taufa’ahau Tupou IV, King of Tonga, as the people experienced the wind of the Holy Spirit.

This event launched a world-wide “Ten Days of Faith,” a Pentecost to Aldersgate celebration, which climaxed on Aldersgate Day, May 24, 2005 in Apia, Samoa, where each day ends on earth, as a key part of the World Methodist Evangelism Emphasis: ***“That the world may know Jesus Christ!”***

In the stadium and by radio throughout the islands of Tonga, Dr. Eddie Fox declared, “The same Holy Spirit which enabled John Wesley to feel his ‘heart strangely warmed,’ and sent him into the open air to proclaim, ‘The Spirit of the Lord is upon me,’ is moving today all over the world in the Methodist Movement.”

Three days after this Pentecost Celebration, Her Majesty Halaevalu Mata’aho, Queen of Tonga, gathered with hundreds of persons in the village of Utui at the historic marker where the “Tongan Pentecost” occurred in 1834. As the bell rang at the village Methodist Church, the people prayed around the historic marker for a fresh anointing of the Holy Spirit like the one that swept their land 170 years earlier.

On Aldersgate Sunday, in Apia, Samoa, hundreds of the Methodist people gathered to celebrate and pray “for a fresh anointing of the Holy Spirit upon the worldwide Methodist Movement.”

By the power of the Holy Spirit the bells are ringing through World Methodist Evangelism.

- Through World Evangelism’s Connecting Congregations — ***The Bells Are Ringing!***
- Through the multiplication of witnesses — ***The Bells Are Ringing!***
- Through International Christian Youth Conferences — ***The Bells Are Ringing!***
- Through the World Methodist Evangelism Institute — ***The Bells Are Ringing!***
- Through the Order of the FLAME — ***the Bells are Ringing!***
- Through new resources for evangelism and Bible study — ***The Bells Are Ringing!***

Let everyone in the World Methodist Family be empowered by the power of the Holy Spirit to boldly ***Ring the Bells so “That the world may know Jesus Christ!”***

**WORLD METHODIST EVANGELISM
OFFICE**

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Bishop Robert E. Fannin

Bishop Lawi Imathi

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United Kingdom/Ireland
Rev. Graham Horsley
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Rev. Reiner Dauner
Northern Europe
Bishop Hans Vaxby
Southern Europe
Bishop Heinrich Bolleter
North America
Dr. Darryl B. Starnes, Sr.

www.WorldMethodist.org

ATTENDEES

Last Name	First Name	World Methodist Council Member Churches	Country
Ahio	Loukinikini	Tonga Free Wesleyan Church	Tonga
Abadoo-Brew	James	Ghana Methodist Church	Ghana
Abesamis	Michael	Philippines Evangelical Methodist Church	USA
Abia	Okon	Nigeria Methodist Church	Nigeria
Aboagye-Mensah	Robert	Ghana Methodist Church	Ghana
Abounu	Mary	Nigeria Methodist Church	Nigeria
Abraham	Starla	CME Church	USA
Abrahams	Esmé	Southern Africa Methodist Church	South Africa
Abrahams	Ivan	Southern Africa Methodist Church	South Africa
Abrams	Janet	United Methodist Church, USA	USA
Abrams	Lloyd	United Methodist Church, USA	USA
Abubekr	Nuh	Ghana Methodist Church	Ghana
Adadevoh	Omolaraeni	Nigeria Methodist Church	Nigeria
Adams	James	Southern Africa Methodist Church	South Africa
Addison	Eleanor	CME Church	USA
Agarwal	Dinesh	India Methodist Church	USA
Ah	Myoung Ye	Korean Methodist Church	Korea
Ahn	Chang Eung	Korean Methodist Church	Korea
Ahn	Chang Il	Korean Methodist Church	Korea
Ahn	Deok-Weon	Korean Methodist Church	USA
Ahn	Dong Ho	Korean Methodist Church	Korea
Ahn	Hee	United Methodist Church, USA	USA
Ahn	Hee Chan	Korean Methodist Church	Korea
Ahn	Hee Sun	Korean Methodist Church	Korea
Ahn	Hyun ah	Korean Methodist Church	South Korea
Ahn	Jeong Kyun	Korean Methodist Church	Korea
Ahn	Jong Won	Korean Methodist Church	Korea
Ahn	Kyu Chin	Korean Methodist Church	Korea
Ahn	Moses	United Methodist Church, USA	USA
Ahn	Seung Woo	Korean Methodist Church	Korea
Ahn	Sung Ok	Korean Methodist Church	Korea
Ahn	Yang Ho	Korean Methodist Church	Korea
Aiken, Sr.	David	AME Zion Church	USA
Aina	Christine	Nigeria Methodist Church	Nigeria
Aina	Wilberforce	Nigeria Methodist Church	Nigeria
Ajayi	Adunola	Nigeria Methodist Church	Nigeria
Ajayi	Joseph	Nigeria Methodist Church	Nigeria
Ajayi	Olaniwun	Nigeria Methodist Church	Nigeria
Akindeko	Amos	Nigeria Methodist Church	Nigeria
Akpan	Anietie	Nigeria Methodist Church	Nigeria
Alaran	Samuel	Nigeria Methodist Church	Nigeria
Albert	Regina	United Methodist Church, USA	USA
Albert	Rianne	United Methodist Church, USA	USA
Albin	Thomas	United Methodist Church, USA	USA
Alexander	Floyd	AME Church	USA
Alford, Esq.	Debra	CME Church	USA
Alford, Sr.	Anthony	CME Church	USA
Alguire	Donald	United Methodist Church, USA	USA
Alguire	Frances	United Methodist Church, USA	USA
Allen	Carletta	United Methodist Church, USA	USA
Altunyan	Samuel		Bulgaria
Amana	Edet	Nigeria Methodist Church	Nigeria

An	Bong Ki	Korean Methodist Church	Korea
An	Chung Soo	Korean Methodist Church	Korea
An	Dae Won	Korean Methodist Church	Korea
An	Dong Ki	Korean Methodist Church	Korea
An	Hyung Won	Korean Methodist Church	Korea
An	In Deok	Korean Methodist Church	Korea
An	Kuk Hyeon	Korean Methodist Church	Korea
An	Kwang Soon	Korean Methodist Church	Korea
An	Young Hui	Korean Methodist Church	Korea
An	Young Mounq	Korean Methodist Church	Korea
Anburaj	M.	South India Methodist Church	India
Anders	Delores	CME Church	USA
Anders	Larry	CME Church	USA
Anderson	Ken	Australia Uniting Church	Australia
Ante	Nukak	Nigeria Methodist Church	Nigeria
Arant	Andy	United Methodist Church, USA	USA
Arant	Sybil	United Methodist Church, USA	USA
Aravena Bravo	Neftali	Chile Methodist Church	Chile
Aremu	Elizabeth	Nigeria Methodist Church	Nigeria
Aremu	Francis	Nigeria Methodist Church	Nigeria
Armbruster	Owen	United Methodist Church, USA	USA
Armitage	Deirdre	Ireland Methodist Church	Ireland
Arms	Florence	United Methodist Church, USA	USA
Arms	Milton	United Methodist Church, USA	USA
Arnell	Anethia	AME Church	USA
Arnold	Bernard	British Methodist Church	United Kingdom
Arnold	Ruth	British Methodist Church	United Kingdom
Artem	Magay		Uzbekistan
Asare	Rosemond	Ghana Methodist Church	Ghana
Asiegbu	Christopher	Nigeria Methodist Church	Nigeria
Asim-Ita	Emilia	Nigeria Methodist Church	Nigeria
Atoju	Afiyo	Nigeria Methodist Church	Nigeria
Avery	Donald	United Methodist Church, USA	USA
Avery	Marcia	United Methodist Church, USA	USA
Ayoola	Abidoye	Nigeria Methodist Church	Nigeria
Ayoola	Olulanu	Nigeria Methodist Church	Nigeria
Azab Matta	Azab Zaki		Egypt
Azariah	Samuel	Pakistan Church	Pakistan
Babby	Barbara	Wesleyan Church	USA
Babby	Stephen	Wesleyan Church	USA
Back	Jeong Ki	Korean Methodist Church	Korea
Back	Young sun	Korean Methodist Church	Korea
Bae	Jung Gil	Korean Methodist Church	Korea
Bae	Yong Doo	Korean Methodist Church	Korea
Baek	Byoung	United Methodist Church, USA	USA
Baek	Oh Seob	Korean Methodist Church	Korea
Baik	Hyung Boo	Korean Methodist Church	Korea
Baker	David	AME Zion Church	USA
Baker	Vicki	United Methodist Church, USA	USA
Baldeon	Ede	British Methodist Church	England
Baldeon	Toyoko	British Methodist Church	England
Ball	Sandra	United Methodist Church, USA	USA
Ban	Byoung sub	Korean Methodist Church	Korea
Bang	Doo Sack	Korean Methodist Church	Korea
Bang	Hyun	Korean Methodist Church	Korea
Bang	In Soon	Korean Methodist Church	Korea

Bang	Jae Geul	Korean Methodist Church	Korea
Bangera	Suraj		India
Baragunov	Andzor	Russia United Methodist Church	Russia
Barnes	Valerie	United Methodist Church, USA	USA
Barnett	Katrina	Ireland Methodist Church	USA
Baroi	Prince	Bangladesh Methodist Church	Bangladesh
Barrett	Daniel	United Methodist Church, USA	USA
Barrett	John	British Methodist Church	Singapore
Barrett	Sally	British Methodist Church	United Kingdom
Bartlow	Michele	United Methodist Church, USA	USA
Bass	Kabrina	AME Church	USA
Basset	Jeremy	United Methodist Church, USA	USA
Bassey	Effiong	Nigeria Methodist Church	Nigeria
Battle	George	AME Zion Church	USA
Battle	Iris	AME Zion Church	USA
BD.	Prasada	South India Methodist Church	India
Beach	Maxine	United Methodist Church, USA	USA
Beckley	David	United Methodist Church, USA	USA
Bedell	Kenneth	United Methodist Church, USA	USA
Beech	Ruby	British Methodist Church	United Kingdom
Bennett	John	United Methodist Church, USA	USA
Benson	Judy	United Methodist Church, USA	USA
Benson	Loyd	United Methodist Church, USA	USA
Berg	Richard	United Methodist Church, USA	USA
Bergeson	Carl	United Methodist Church, USA	USA
Bergeson	Stella	United Methodist Church, USA	USA
Bergland	Ellen	United Methodist Church, USA	USA
Bergland	Robert	United Methodist Church, USA	USA
Best	Bobby	CME Church	USA
Best	Kay	United Methodist Church, USA	USA
Bethel	Godfrey	Bahamas Methodist Church	Bahamas
Beverly	Arnetta	United Methodist Church, USA	USA
Beverly	Dianne	CME Church	USA
Beyers	John	United Methodist Church, USA	USA
Bigham	Wanda	United Methodist Church, USA	USA
Biswas	David	Bangladesh Methodist Church	Bangladesh
Biswas	Dipali	Bangladesh Methodist Church	Bangladesh
Black	Allen	United Methodist Church, USA	USA
Black	Marjorie	United Methodist Church, USA	USA
Blackburn	James	Wesleyan Church	USA
Blackburn	Martha	Wesleyan Church	USA
Blakey	John	British Methodist Church	United Kingdom
Blanks	Ralph	United Methodist Church, USA	USA
Bliss	Robert	United Methodist Church, USA	USA
Bliss	Toni	United Methodist Church, USA	USA
Blohm	Janet	United Methodist Church, USA	USA
Boh	Che Suan	Malaysia Methodist Church	Malaysia
Bone	Pandu		Indonesia
Bonfim	Glaucia	Brazil Methodist Church	Brazil
Bonfim	Wilson	Brazil Methodist Church	Brazil
Bonner	Lou Caroline	United Methodist Church, USA	USA
Bonney	David	United Methodist Church, USA	USA
Borgeson	Lynn	United Methodist Church, USA	USA
Bostrom	Elizabeth	United Methodist Church, USA	USA
Bottomley	John	Australia Uniting Church	Australia

Bouah	Estelle	Southern Africa Methodist Church	South Africa
Bouknight	Barbara	CME Church	USA
Bouwens	Beth	United Methodist Church, USA	USA
Bowdan	Jean	United Methodist Church, USA	USA
Bowdan, Jr.	Melvin	United Methodist Church, USA	USA
Bowden	James	United Methodist Church, USA	USA
Bowden	Martha	United Methodist Church, USA	USA
Bowen	Myrtle	AME Zion Church	USA
Bowling	Robert	United Methodist Church, USA	USA
Bowling	Robin	United Methodist Church, USA	USA
Bracey	Cookie	United Methodist Church, USA	USA
Bradley	Gunnar	Northern Europe Central Conference	Norway
Bravo-Caballero	Edilberto	Peru Methodist Church	Peru
Brewer	Carol	United Methodist Church, USA	USA
Brewer	James	United Methodist Church, USA	USA
Bristow	Stella	British Methodist Church	United Kingdom
Broomfield	Wylene	CME Church	USA
Brown	Andrew	AME Zion Church	USA
Brown	Aurelia	AME Zion Church	USA
Brown	Beverly	United Methodist Church, USA	USA
Brown	Brian	United Methodist Church, USA	USA
Brown	Candace	United Methodist Church, USA	USA
Brown	Christopher	United Methodist Church, USA	USA
Brown	Eric	AME Church	USA
Brown	James	CME Church	USA
Brown	Marc	United Methodist Church, USA	USA
Brown	Myrtle	United Methodist Church, USA	USA
Brown	Warren	AME Zion Church	USA
Bruger	Carl	United Methodist Church, USA	USA
Bruger	Patricia	United Methodist Church, USA	USA
Bruns	Steven	United Methodist Church, USA	USA
Brunson	Evelyn	United Methodist Church, USA	USA
Bryant	Cecelia	CME Church	USA
Bryant	David	CME Church	USA
Bryant	John	AME Church	USA
Bryant	Juanita	AME Church	USA
Buchanan	Ray	United Methodist Church, USA	USA
Bullard	John	United Methodist Church, USA	USA
Bullard	Mary	United Methodist Church, USA	USA
Burfitt	Gregory	United Methodist Church, USA	USA
Burfitt	Sandra	United Methodist Church, USA	USA
Burgess	Jacqueline	United Methodist Church, USA	USA
Burgess-Shockley	Jonathan	United Methodist Church, USA	USA
Butler	Pam	United Methodist Church, USA	USA
Buzanou	Richard		Congo
Byeon	Beom Gyu	Korean Methodist Church	Korea
Byrd	Doris	United Methodist Church, USA	USA
Byun	Chang Gab	Korean Methodist Church	Korea
Cale	Bennett	United Methodist Church, USA	USA
Cale	Sandra	United Methodist Church, USA	USA
Campbell	Alonzo	United Methodist Church, USA	USA
Campbell	Jacqueline	United Methodist Church, USA	USA
Canlas	Zeppelin	Philippines Central Conference	South Korea
Cardona Gomez	Juan Alberto	Colombia Methodist Church	Colombia
Carey	Kenris	Bahamas Methodist Church	Bahamas
Carr	Barbara	AME Zion Church	USA
Carr	Clarence	AME Zion Church	USA

Carr	Jimmy	United Methodist Church, USA	USA
Carr	Joy	United Methodist Church, USA	USA
Carr II	Archie	United Methodist Church, USA	USA
Carrasco	Oscar	United Methodist Church, USA	USA
Carrasco	Shelia	United Methodist Church, USA	USA
Carrillo	Eduardo	Mexico Methodist Church	Mexico
Carter	Kenneth	CME Church	USA
Carter	Ralph	British Methodist Church	United Kingdom
Casad	Mary Brooke	United Methodist Church, USA	USA
Casad	Victor	United Methodist Church, USA	USA
Cason	James	United Methodist Church, USA	USA
Cason	Susan	United Methodist Church, USA	USA
Cassidy	Sheila	United Methodist Church, USA	USA
Caygill	Mary	New Zealand Methodist Church	New Zealand
Cha	Chang Gyu	Korean Methodist Church	Korea
Chamberlain	Ray	United Methodist Church, USA	USA
Champion	Karnnilya	CME Church	USA
Champion	Shirley	CME Church	USA
Champion	Willie	CME Church	USA
Chan	Chiu Hui	China Methodist Church	China
Chan	Tak Cheong	Hong Kong, PRC, Methodist Church	Kowloon
Chanbony	Troeung		Cambodia
Chang	Daniel	United Methodist Church, USA	USA
Chang	Dong Zu	Korean Methodist Church	Korea
Chang	Kwang-Young	Korean Methodist Church	Korea
Chang	Kyu Han	Korean Methodist Church	Korea
Chang	Paul	United Methodist Church, USA	USA
Chang	Seok Ku	Korean Methodist Church	Korea
Chang	Tae Bong	Korean Methodist Church	Korea
Chang	Woo Sik	Korean Methodist Church	Korea
Chanthaki	Thawin		Thailand
Chapagain	Ratna		Nepal
Chapman	Clare	United Methodist Church, USA	USA
Charles	Elizabeth	India Methodist Church	India
Chen	Chi Fen	China Methodist Church	China
Chen	Stuart	Hong Kong, PRC, Methodist Church	Hong Kong
Chesson	Josephine	United Methodist Church, USA	USA
Chieng	Henry	Malaysia Methodist Church	Malaysia
Chiew	Rong	Australia Chinese Methodist Church	Australia
Chiew	Sandra	Malaysia Methodist Church	Malaysia
Chilcote	Paul	United Methodist Church, USA	USA
Ching	Wong	Malaysia Methodist Church	Malaysia
Chiong	Hii	Malaysia Methodist Church	Malaysia
Chionuma	Celina	Nigeria Methodist Church	Nigeria
Chionuma	Onyemauwa	Nigeria Methodist Church	Nigeria
Cho	Byoung Ok	Korean Methodist Church	Korea
Cho	Chong	United Methodist Church, USA	USA
Cho	Dae Hae	Korean Methodist Church	Korea
Cho	Dong Il	Korean Methodist Church	Korea
Cho	Eunok	United Methodist Church, USA	USA
Cho	Hang-Baek	United Methodist Church, USA	USA
Cho	Il Won	Korean Methodist Church	Korea
Cho	In Ho	Korean Methodist Church	Korea
Cho	Jae Jin	Korean Methodist Church	Korea
Cho	Jeong-Rae (Jerry)	United Methodist Church, USA	USA
Cho	Kil	United Methodist Church, USA	USA

Cho	King Yu	China Methodist Church	China
Cho	Kyu Sik	Korean Methodist Church	Korea
Cho	Kyung Yual	Korean Methodist Church	Korea
Cho	Mun haeng	Korean Methodist Church	Korea
Cho	Myong Dong	Korean Methodist Church	Korea
Cho	Nam Ho	Korean Methodist Church	Korea
Cho	Nam Il	Korean Methodist Church	Korea
Cho	Sang Yean	United Methodist Church, USA	USA
Cho	Soon Duk	Korean Methodist Church	Korea
Cho	Soon Taek	Korean Methodist Church	Korea
Cho	Soung Won	Korean Methodist Church	Korea
Cho	Suk Sang	Korean Methodist Church	Korea
Cho	Tank Hyung	Korean Methodist Church	Korea
Cho	Young	United Methodist Church, USA	USA
Choe	Seong Sook	Korean Methodist Church	Korea
Choi	Byung Soo	Korean Methodist Church	Korea
Choi	Dae Young	Korean Methodist Church	Korea
Choi	E Woo	Korean Methodist Church	Korea
Choi	Eun Young	Korean Methodist Church	Korea
Choi	Han Oh	Korean Methodist Church	Korea
Choi	Ho Soon	Korean Methodist Church	Korea
Choi	Hoon Chul	Korean Methodist Church	Korea
Choi	Hyun Bum	Korean Methodist Church	Korea
Choi	In Soo	Korean Methodist Church	Korea
Choi	Jo Gil	Korean Methodist Church	Korea
Choi	Jong Rak	Korean Methodist Church	Korea
Choi	Jung Sup	Korean Methodist Church	Korea
Choi	Ki Soon	Korean Methodist Church	Korea
Choi	Ki Tae	Korean Methodist Church	Korea
Choi	Kwang Yong	Korean Methodist Church	Korea
Choi	Kwang Young	Korean Methodist Church	Korea
Choi	Kyo Myoung	Korean Methodist Church	Korea
Choi	Kyu Sik	Korean Methodist Church	Korea
Choi	Myeong Sig	Korean Methodist Church	Korea
Choi	Nam Sun	Korean Methodist Church	Korea
Choi	Sang Rok	Korean Methodist Church	Korea
Choi	Seong Ae	Korean Methodist Church	Korea
Choi	Seung Il	Korean Methodist Church	Korea
Choi	Seung Kyun	Korean Methodist Church	Korea
Choi	Soo Hyun	Korean Methodist Church	Korea
Choi	Soon Kyung	Korean Methodist Church	Korea
Choi	Sun Gil	Korean Methodist Church	Korea
Choi	Sun Mook	Korean Methodist Church	Korea
Choi	Sung Bong	Korean Methodist Church	Korea
Choi	Yeong Ja	Korean Methodist Church	Korea
Choi	Young Kyo	Korean Methodist Church	Korea
Chong	Mun Sik	Korean Methodist Church	Korea
Choo	Yeon Ho	Korean Methodist Church	Korea
Choung	Jin Yup	Korean Methodist Church	Korea
Christian	Alyce	United Methodist Church, USA	USA
Christian	Mary	AME Zion Church	USA
Christian	Melva	United Methodist Church, USA	USA
Christian	Nimrod	India Methodist Church	India
Christian	Robert	AME Zion Church	USA
Christian	Vatsala	India Methodist Church	India
Christian, Sr.	Jerry	CME Church	USA
Christian-Taylor	Kema	United Methodist Church, USA	USA
Chua	Ming	Malaysia Methodist Church	Malaysia

Chukwu	James	Nigeria Methodist Church	Nigeria
Chukwuemerie	Andrew	Nigeria Methodist Church	Nigeria
Chun	Chaeok	Korean Methodist Church	Korea
Chun	Kwang Suk	Korean Methodist Church	Korea
Chun	Moo Yup	Korean Methodist Church	Korea
Chun	Sang	United Methodist Church, USA	USA
Chun	Sang	United Methodist Church, USA	USA
Chun	Young-Ho	United Methodist Church, USA	USA
Chung	Dong Kyun	Korean Methodist Church	Korea
Chung	In Ja	Korean Methodist Church	Korea
Chung	Jin Kwon	Korean Methodist Church	Korea
Chung	Kyung Suk	Korean Methodist Church	Korea
Chung	Myung Gee	Korean Methodist Church	Korea
Chung	Wayne	United Methodist Church, USA	USA
Clark	Irma	United Methodist Church, USA	USA
Clark-George	Essie	CME Church	USA
Clarke	Holt	United Methodist Church, USA	USA
Clements	Rosa	United Methodist Church, USA	USA
Clough	David	British Methodist Church	United Kingdom
Cobb	Judith	United Methodist Church, USA	USA
Cockrell	Craig	United Methodist Church, USA	USA
Coker	Jimmy	Nigeria Methodist Church	Nigeria
Coleman	Justin	United Methodist Church, USA	USA
Combs-Francis	Anna	United Methodist Church, USA	USA
Combs-Francis	Sheila	United Methodist Church, USA	USA
Connan	Ann	Australia Uniting Church	Australia
Connan	John	Australia Uniting Church	Australia
Cook	Beatrice	United Methodist Church, USA	USA
Cook, Jr.	William	United Methodist Church, USA	USA
Cooper	Ashley	British Methodist Church	United Kingdom
Coots	Cathleen	United Methodist Church, USA	USA
Copeland	Stanley	United Methodist Church, USA	USA
Copeland	Tammy	United Methodist Church, USA	USA
Cornelius	Sonny	Indonesia Methodist Church	Indonesia
Cortinas	Jose	United Methodist Church, USA	USA
Cortinas	Virginia	United Methodist Church, USA	USA
Couch	Richard	United Methodist Church, USA	USA
Cox	Anthea	British Methodist Church	United Kingdom
Craig Freeman	Sarah	United Methodist Church, USA	USA
Cranke	Eloise	United Methodist Church, USA	USA
Crawford	Carol	United Methodist Church, USA	USA
Crawford	David	United Methodist Church, USA	USA
Crawford	Kara	United Methodist Church, USA	USA
Crawford	Michael	United Methodist Church, USA	USA
Crenshaw	George	AME Zion Church	USA
Crenshaw	Laurenna	AME Zion Church	USA
Cripps	Paula	United Methodist Church, USA	South Korea
Cross	Harriette	United Methodist Church, USA	USA
Crosse	James	United Methodist Church, USA	USA
Crowder	Roy	British Methodist Church	United Kingdom
Crutchfield	Charles	United Methodist Church, USA	USA
Crutchfield	Karen	United Methodist Church, USA	USA
Cruz	Dalila	United Methodist Church, USA	USA
Culpepper	Ronald	United Methodist Church, USA	USA

Curless	Marilyn	United Methodist Church, USA	USA
Curless	Roger	United Methodist Church, USA	USA
Curran	Luke	British Methodist Church	United Kingdom
Curtis	Helen	United Methodist Church, USA	USA
Curtis	Lawrence	United Methodist Church, USA	USA
Curtis, IV	Henry	United Methodist Church, USA	USA
da Rosa	Luiz Verglio	Brazil Methodist Church	Brazil
Dabale	Yoknyam	United Methodist Church, USA	USA
Dalisay	Ester	Philippines Central Conference	Philippines
Damanik	Arap	Indonesia Methodist Church	Indonesia
Dancel	Betty	United Methodist Church, USA	USA
Dancel, Jr.	Reggie	United Methodist Church, USA	USA
Dandala	H. Mvume (Iwano)		Kenya
Daniel	Mary	Myanmar (Lower) Methodist Church	Myanmar
Daniel	Munnangi	India Methodist Church	India
Daniel	Nasreen		Pakistan
Daniel	Sadig		Pakistan
Daniel	Wesley	United Methodist Church, USA	USA
Daniels	Geraldine	CME Church	USA
Dargan	Ophelia	United Methodist Church, USA	USA
Das	Biswajit	Bangladesh Methodist Church	Bangladesh
Das	Gerald	Bangladesh Methodist Church	Bangladesh
Das	Linda	Bangladesh Methodist Church	Bangladesh
Das	Nibaron	Bangladesh Methodist Church	Bangladesh
Dash	Michael	United Methodist Church, USA	USA
David	Filishia	Sri Lanka Methodist Church	Sri Lanka
Davidson	William	United Methodist Church, USA	USA
Davis	Morris	United Methodist Church, USA	USA
Davis	Sarah	AME Church	Lesotho
Davis, Jr.	Claytie	AME Church	Lesotho
Day	Ascencion (Inday)	United Methodist Church, USA	USA
Day	Laurie	United Methodist Church, USA	USA
Day	Randy	United Methodist Church, USA	USA
de Nascimento	Amos	Brazil Methodist Church	Brazil
De Silva	Jayasintheg	Sri Lanka Methodist Church	Sri Lanka
de Souza	L. Wesley	United Methodist Church, USA	USA
Dedmon	Charles	United Methodist Church, USA	USA
Dees	David	United Methodist Church, USA	USA
Dees	Elizabeth	United Methodist Church, USA	USA
Del Pino	Jerome	United Methodist Church, USA	USA
Del Rio	Paul	United Methodist Church, USA	USA
Demack	Alan	Australia Uniting Church	Australia
Demack	Dorothy	Australia Uniting Church	Australia
Dempewolf	Donna	United Methodist Church, USA	USA
Denney	Frank	United Methodist Church, USA	USA
Dessieux	Luc	United Methodist Church, USA	USA
Devadhar	Sudarshana	United Methodist Church, USA	USA
Dick	Helen	United Methodist Church, USA	USA
Diepiri	Boma	Nigeria Methodist Church	Nigeria
DiGiamberardino	John	United Methodist Church, USA	USA
Dika	Lal	Myanmar (Upper) Methodist Church	Myanmar
DiPaolo	Joseph	United Methodist Church, USA	USA
Dismus	Edna	United Methodist Church, USA	USA
Dixon	Sam	United Methodist Church, USA	USA
Dlamini	Alfred	Southern Africa Methodist Church	South Africa
Doloksaribu	Humala	Indonesia Methodist Church	Indonesia
Domingo	Igmedio	Philippines Central Conference	Philippines

Doo	Joon Soon	Korean Methodist Church	Korea
Douglas	Jane	United Methodist Church, USA	USA
Douglas, Jr.	Willard	United Methodist Church, USA	USA
Dozier	Y'Lon (Yolanda)	United Methodist Church, USA	USA
Dungan	Karen	United Methodist Church, USA	USA
Dunham	Rosetta	AME Zion Church	USA
Dunnam	Maxie	United Methodist Church, USA	USA
Durham	Fred	United Methodist Church, USA	USA
Edmond	Lee	United Methodist Church, USA	USA
Edwards	Dawn	British Methodist Church	United Kingdom
Edwards	Eren	Caribbean and Americas Methodist Church	U.S. Virgin Islands
Edwards	Helen	United Methodist Church, USA	USA
Edwards	Murray	AME Zion Church	USA
Egyir	Kow	Ghana Methodist Church	Ghana
Ekemam	Samuel	AME Zion Church	Nigeria
Ekpenyong	Efiom	Nigeria Methodist Church	Nigeria
Eldon	Reginald	Bahamas Methodist Church	Bahamas
Elliott	Christine	British Methodist Church	United Kingdom
Ellis	Carolyn	United Methodist Church, USA	USA
Ellis	Doyle	United Methodist Church, USA	USA
Ellis	Katherine	United Methodist Church, USA	USA
Ellis	Kenneth	United Methodist Church, USA	USA
Emoefe	Grace	Nigeria Methodist Church	Nigeria
Eo	Sang Woo	Korean Methodist Church	Korea
Estioko	Manuel	Philippines Central Conference	Philippines
Etter	Boyd	United Methodist Church, USA	USA
Etter	Linda	United Methodist Church, USA	USA
Etukafia	Obot	Nigeria Methodist Church	Nigeria
Euper	Jacqueline	United Methodist Church, USA	USA
Euper	Terry	United Methodist Church, USA	USA
Evangelista	Maria	United Methodist Church, USA	USA
Evangelista	Ramon	United Methodist Church, USA	USA
Fackler	Judith	United Methodist Church, USA	USA
Fackler	William	United Methodist Church, USA	USA
Faircross	Timothy	Bangladesh Methodist Church	Bangladesh
Fairley	Annie	United Methodist Church, USA	USA
Fairley	Robert	United Methodist Church, USA	USA
Falany	Kelly	United Methodist Church, USA	USA
Fannin	Faye	United Methodist Church, USA	USA
Fannin	Robert	United Methodist Church, USA	USA
Farnam	Blanche	United Methodist Church, USA	USA
Farr	Robert	United Methodist Church, USA	USA
Fatoyinbo	Abigail	Nigeria Methodist Church	Nigeria
Fatoyinbo	Moses	Nigeria Methodist Church	Nigeria
Felix	Adduayom	Togo Methodist Church	Togo
Ferguson	Tyson	United Methodist Church, USA	USA
Fernandez	Aida	United Methodist Church, USA	USA
Fernando	Duleep	Sri Lanka Methodist Church	Sri Lanka
Ferree	Doris	United Methodist Church, USA	USA
Ferree	James	United Methodist Church, USA	USA
Fields	James	United Methodist Church, USA	USA
Fihaki	Hedley	Australia Uniting Church	Australia
Finch	Robert	British Methodist Church	United Kingdom

Finch	Rosemary	British Methodist Church	United Kingdom
Fischer	Jerry	United Methodist Church, USA	USA
Fisher	Violet	United Methodist Church, USA	USA
Florence	Charles	United Methodist Church, USA	USA
Florence	E. Loretta	United Methodist Church, USA	USA
Flores	Beatriz	Mexico Methodist Church	Mexico
Floyd	Joan	United Methodist Church, USA	USA
Fong	Richard	Singapore Methodist Church	Singapore
Ford	David	United Methodist Church, USA	USA
Ford	Mary Lou	United Methodist Church, USA	USA
Forster	Dion	Southern Africa Methodist Church	South Africa
Foster	Telezee	United Methodist Church, USA	USA
Fox	H. Eddie	United Methodist Church, USA	USA
Fox	Mary Nell	United Methodist Church, USA	USA
Francis	Madeline	United Methodist Church, USA	USA
Francis	Stephen	Australia Uniting Church	Australia
Francis	Susan	United Methodist Church, USA	USA
Frankie	Edmun	United Methodist Church, USA	USA
Frankie	Rita	United Methodist Church, USA	USA
Freeman	George	United Methodist Church, USA	USA
Freeman	Matthew	United Methodist Church, USA	USA
Freeman	Virginia	United Methodist Church, USA	USA
Freemantle	Jacob	Southern Africa Methodist Church	South Africa
Freese	Margaret	United Methodist Church, USA	USA
Freese	Susan	United Methodist Church, USA	South Korea
Fugh	Alexia	AME Church	USA
Fugh	Clement	AME Church	USA
Gabriel	Teutsch		Romania
Galvez	Hiram		USA
Gamble	Robert	United Methodist Church, USA	USA
Gantter	Carol	United Methodist Church, USA	USA
Garcia	Eduardo	Wesleyan Church	USA
Gardner	Elizabeth	United Methodist Church, USA	USA
Gardner	Martha	United Methodist Church, USA	USA
Garrett Johnson	Rose	United Methodist Church, USA	USA
Gathagan	Boyd	United Methodist Church, USA	USA
Gathagan	Carol	United Methodist Church, USA	USA
Geer	Angela	United Methodist Church, USA	USA
Geevananthan	Munianday	Singapore Methodist Church	Singapore
George	Larry	United Methodist Church, USA	USA
George	Mickey	United Methodist Church, USA	USA
Geveza	Drummond	Southern Africa Methodist Church	South Africa
Gideon	Sobhanam	South India Methodist Church	India
Gil	Byung Ki	Korean Methodist Church	Korea
Gildemeister	Gisela	United Methodist Church, USA	USA
Gildemeister	Walter	United Methodist Church, USA	USA
Gillham	Chan Kyong	United Methodist Church, USA	USA
Gilliland	Joseph	United Methodist Church, USA	USA
Gish, Jr.	George	United Methodist Church, USA	Japan
Glenn	Carl	AME Zion Church	USA
Glenn	Sylvia	AME Zion Church	USA
Glenn	Thomas	United Methodist Church, USA	USA
Glenn	Twila	United Methodist Church, USA	USA
Gnonhossou	Christel	Benin Protestant Methodist Church	USA
Gnonhossou	Mathieu	Benin Protestant Methodist Church	USA
Go	Yeong U	Korean Methodist Church	Korea
Goo	Jong Hee	Korean Methodist Church	Korea

Goodpaster	Deborah	United Methodist Church, USA	USA
Goodpaster	Larry	United Methodist Church, USA	USA
Goodrich	Christine	United Methodist Church, USA	USA
Goodrich	Richard	United Methodist Church, USA	USA
Goodwin	Galen	United Methodist Church, USA	USA
Goodwin	Judith	United Methodist Church, USA	USA
Gordon	Levan	United Methodist Church, USA	USA
Gordon	Tyrone	United Methodist Church, USA	USA
Gordon	Vivian	United Methodist Church, USA	USA
Gore	Gladys	United Methodist Church, USA	USA
Grady	Carrie	AME Church	USA
Grady	Zedekiah	AME Church	USA
Graham	Winston	Ireland Methodist Church	Ireland
Grandon Toledo	Fabiola	Chile Methodist Church	Chile
Graves	Donna	CME Church	USA
Graves	James	United Methodist Church, USA	USA
Graves	Mae	United Methodist Church, USA	USA
Graves	William	CME Church	USA
Gray	Frances		USA
Gray	Terence	AME Church	USA
Green	John	AME Church	USA
Green	William	CME Church	USA
Greenhill	Kerry	United Methodist Church, USA	USA
Greenwaldt	Karen	United Methodist Church, USA	USA
Greenway	Jeffrey	United Methodist Church, USA	USA
Gribben	Robert	Australia Uniting Church	Australia
Griffith	Donald	United Methodist Church, USA	USA
Griffith	Marilyn	United Methodist Church, USA	USA
Grigg	Norman		The Gambia
Guidry	Carolyn	AME Church	USA
Guier	Kathy	United Methodist Church, USA	USA
Guier III	Luther	United Methodist Church, USA	USA
Gunn	Mary	Australia Uniting Church	Australia
Gunsalus	Harold	Wesleyan Church	USA
Gunsalus	Mary	Wesleyan Church	USA
Gunter	Edward	United Methodist Church, USA	USA
Gwatia	Josphat	Kenya Methodist Church	Kenya
Gwinn, Jr.	Alfred	United Methodist Church, USA	USA
Ha	James C.	Australia Chinese Methodist Church	Australia
Ha	Kwan Chul	Korean Methodist Church	Korea
Ha	Me soon	Korean Methodist Church	Korea
Hagan	Daniel	United Methodist Church, USA	USA
Hagan	Miriam	United Methodist Church, USA	USA
Hahm	Byoung	United Methodist Church, USA	USA
Hahm	S. Michael	United Methodist Church, USA	USA
Hahn	Benjamin	United Methodist Church, USA	USA
Halder	Agustin	Bangladesh Methodist Church	Bangladesh
Halder	Elio	Bangladesh Methodist Church	Bangladesh
Hall	Kimberly	United Methodist Church, USA	USA
Hall	Pamela	United Methodist Church, USA	USA
Ham	Hee Woen	Korean Methodist Church	Korea
Ham	Seok Woo	Korean Methodist Church	Korea
Hamb	Elnora	CME Church	USA
Hampton	Jeffery	United Methodist Church, USA	USA
Han	Chang Geun	Korean Methodist Church	Korea
Han	Chung Suk	Korean Methodist Church	Korea
Han	Do Jeon	Korean Methodist Church	Korea
Han	Hwa Ok	Korean Methodist Church	Korea

Han	In Su	Korean Methodist Church	Korea
Han	Jae Duk	Korean Methodist Church	Korea
Han	Jae Ryung	Korean Methodist Church	Korea
Han	Jeong Ho	Korean Methodist Church	Korea
Han	Jeong Suk	Korean Methodist Church	Korea
Han	Jongwoog	Korean Methodist Church	Korea
Han	Joo Suk	Korean Methodist Church	Korea
Han	Kou Chang	Korean Methodist Church	Korea
Han	Sang Ho	Korean Methodist Church	Korea
Han	Sang Myung	Korean Methodist Church	Korea
Han	Seung Un	Korean Methodist Church	Korea
Han	Sook Jeon	Korean Methodist Church	Korea
Han	Sung Oh	Korean Methodist Church	Korea
Han	Wan Sup	Korean Methodist Church	Korea
Han	Young Hwi	Korean Methodist Church	Korea
Hanchinmani	John	India Methodist Church	India
Hankey	Daniel	United Methodist Church, USA	USA
Hann	Carol	United Methodist Church, USA	USA
Hann III	Edwin	United Methodist Church, USA	USA
Hanscamp	Nigel	New Zealand Methodist Church	New Zealand
Harker	Martin	British Methodist Church	United Kingdom
Harris	James	United Methodist Church, USA	USA
Harris	Jerome	AME Church	USA
Harris	Keith	AME Zion Church	USA
Harris	Patricia	United Methodist Church, USA	USA
Harris	Sandra	AME Church	USA
Harris	Tonya	United Methodist Church, USA	USA
Hart	Ray	United Methodist Church, USA	USA
Harvey	Nicholas	United Methodist Church, USA	USA
Hasley Jr.	Carlton	United Methodist Church, USA	USA
Hefkie	Andrew	Southern Africa Methodist Church	South Africa
Heitzenrater	Richard	United Methodist Church, USA	USA
Helton	Anthony	United Methodist Church, USA	USA
Henderson	Betty	United Methodist Church, USA	USA
Henderson	Gary	United Methodist Church, USA	USA
Henderson	Gwendolyn	United Methodist Church, USA	USA
Henderson	Manuel	CME Church	USA
Henderson	Ronald	United Methodist Church, USA	USA
Henry	Alma	United Methodist Church, USA	USA
Heo	Weon Pae	Korean Methodist Church	Korea
Hickey	Kirby	United Methodist Church, USA	USA
Hickey	Rebecca	United Methodist Church, USA	USA
Hiestand	Nancy	United Methodist Church, USA	USA
Hiestand Jr.	Edgar	United Methodist Church, USA	USA
Higdon	Dorothy	United Methodist Church, USA	USA
Higgs	William	Bahamas Methodist Church	Bahamas
Hill	M. Luther	AME Zion Church	USA
Ho	Jenny	Australia Chinese Methodist Church	Australia
Hoch	Virginia	United Methodist Church, USA	USA
Hodges	Diantha	United Methodist Church, USA	USA
Hodges	Joy	United Methodist Church, USA	USA
Hodges	Steve	United Methodist Church, USA	USA
Hoffmann	Thomas	United Methodist Church, USA	USA
Hoggard	Paul	AME Zion Church	USA
Hollman	Taavi	Northern Europe Central Conference	Estonia
Holsinger	Barbara	United Methodist Church, USA	USA

Holsinger, Jr.	James	United Methodist Church, USA	USA
Holston	Lewis	United Methodist Church, USA	USA
Hong	Boon Ja	Korean Methodist Church	Korea
Hong	Dong Hee	Korean Methodist Church	Korea
Hong	Dong Soo	Korean Methodist Church	Korea
Hong	Eun Pa	Korean Methodist Church	Korea
Hong	Hyon Pung	Korean Methodist Church	Korea
Hong	Ki Soo	Korean Methodist Church	Korea
Hong	Kyoung Sun	Korean Methodist Church	Korea
Hong	Nam Sun	Korean Methodist Church	Korea
Hong	Sa Bong	Korean Methodist Church	Korea
Hong	Sa Wook	Korean Methodist Church	Korea
Hong	Sung Kook	Korean Methodist Church	Korea
Hong	Sung Moon	Korean Methodist Church	Korea
Hong	Sung Soo	Korean Methodist Church	Korea
Hong	Won Pyo	Korean Methodist Church	Korea
Hong	Won Young	Korean Methodist Church	Korea
Howard	Ceri	British Methodist Church	United Kingdom
Howe	Thomas	United Methodist Church, USA	USA
Hsu	Eugene	General Conference of Seventh Day Adventists	USA
Hubbard	Marion	United Methodist Church, USA	USA
Hubbard	Robert	United Methodist Church, USA	USA
Hucklesby	Steve	British Methodist Church	United Kingdom
Hudson	Trevor	Southern Africa Methodist Church	South Africa
Huie	Janice	United Methodist Church, USA	USA
Huie	Robert	United Methodist Church, USA	USA
Hull	Timothy	United Methodist Church, USA	USA
Humphrey	James	United Methodist Church, USA	USA
Hundley	Rebecca	United Methodist Church, USA	USA
Hundley	Stephen	United Methodist Church, USA	USA
Huntington	Marilynn	United Methodist Church, USA	USA
Huntington	Mark	United Methodist Church, USA	USA
Hur	Yong Keun	Korean Methodist Church	Korea
Hutabarat	Denny	Indonesia Methodist Church	Indonesia
Hutagalung	Dion	Indonesia Methodist Church	Indonesia
Hutchinson	Kay	United Methodist Church, USA	USA
Hutchinson	William	United Methodist Church, USA	USA
Hwang	Dae Sung	Korean Methodist Church	Korea
Hwang	Kwan Ha	Korean Methodist Church	Korea
Hwang	Kyu Ho	Korean Methodist Church	Korea
Hwang	Moon Chan	Korean Methodist Church	Korea
Hwang	Sungsu	United Methodist Church, USA	USA
Hwang	Yong Hea	Korean Methodist Church	Korea
Hyun	In Ho	Korean Methodist Church	Korea
Hyun	In Sup	Korean Methodist Church	Korea
Hyun	Myung Ja	Korean Methodist Church	Korea
Hyun	Sang Kyu	Korean Methodist Church	Korea
Hyun	Young Ja	Korean Methodist Church	Korea
Ichinose	Kazuko		Japan
Idiong	Effiong	Nigeria Methodist Church	Nigeria
Idiong	Nkoyo	Nigeria Methodist Church	Nigeria
Igwe	Chikwendu	Nigeria Methodist Church	Nigeria
Ihejirika	Nwachukwu	Nigeria Methodist Church	Nigeria
Illsley	Christina	Hong Kong, PRC, Methodist Church	Hong Kong
Illsley	John	Hong Kong, PRC, Methodist Church	Hong Kong
Im	Chul Soo	Korean Methodist Church	Korea

Im	Hak Soon	Korean Methodist Church	Korea
Imathiu	Lawi	Kenya Methodist Church	Kenya
In	Chi Seok	Korean Methodist Church	Korea
Ingersol	Robert	Nazarene Church	USA
Ingram	Daryl	AME Church	USA
Ingram	Patricia	AME Church	USA
Innis	John	Liberia United Methodist Church	Liberia
Inthavong	Sengdeuan		Lao P.D.R.
Inthavong	Vatsana		Lao P.D.R.
Ireson	Judith	United Methodist Church, USA	USA
Ireson	Roger	United Methodist Church, USA	USA
Ishiwatari	Shin-ichi		Japan
Ito	Mizuo		Japan
Ivy	Denise	United Methodist Church, USA	USA
Iweha	Chimaroke	Nigeria Methodist Church	Nigeria
Iweha	Pauline	Nigeria Methodist Church	Nigeria
Jablonskis	Giedrius		Lithuania
Jablonskiene	Viktorija		Lithuania
Jackson	Frances	United Methodist Church, USA	USA
Jackson	James	United Methodist Church, USA	USA
Jackson	Samuel	United Methodist Church, USA	USA
Jackson	Susan	United Methodist Church, USA	USA
Jacob	Christy	United Methodist Church, USA	USA
Jacob	Sol	Southern Africa Methodist Church	South Africa
Jacobs	David	United Methodist Church, USA	USA
Jacobs	Jacqueline	United Methodist Church, USA	USA
Jacobs, Jr.	Daniel	United Methodist Church, USA	USA
Jadhav	Damodar	India Methodist Church	India
James	Edwin		India
James	Nagulan	Singapore Methodist Church	Singapore
James	Philomena		India
Jang	Bying Doo	Korean Methodist Church	Korea
Jang	Choon Ik	Korean Methodist Church	Korea
Jang	Ei Que	Korean Methodist Church	Korea
Jang	Hyun Soo	Korean Methodist Church	Korea
Jang	In Sun	Korean Methodist Church	Korea
Jang	Jae Jung	Korean Methodist Church	Korea
Jang	Keum Ok	Korean Methodist Church	Korea
Jang	Kyung Soon	Korean Methodist Church	Korea
Jang	Myung Chan	Korean Methodist Church	Korea
Jang	Suk Won	Korean Methodist Church	Korea
Jang	Suk-Jei	Korean Methodist Church	Korea
Jang	Tae Hyun	Korean Methodist Church	Korea
Jang	Yun Ho	Korean Methodist Church	Korea
Jaug	Si Jong	Korean Methodist Church	Korea
Jayakar	Matta	South India Methodist Church	India
Jee	Song Rae	Korean Methodist Church	Korea
Jenkins	Isabella	United Methodist Church, USA	USA
Jennings	Frances	United Methodist Church, USA	USA
Jennings	Geraldine	United Methodist Church, USA	USA
Jennings	James	United Methodist Church, USA	USA
Jeon	Che Ho	Korean Methodist Church	Korea
Jeon	Kwang Il	Korean Methodist Church	Korea
Jeon	Kyu Hyun	Korean Methodist Church	Korea
Jeon	Yang Bae	Korean Methodist Church	Korea
Jeon	Yong Chul	Korean Methodist Church	Korea
Jeon	Yoon	Korean Methodist Church	Korea
Jeong	Hyeok Dong	Korean Methodist Church	Korea

Jeong	Seung Hee	Korean Methodist Church	Korea
Jeong	Young Mo	Korean Methodist Church	Korea
Jeong	Young Won	Korean Methodist Church	Korea
Ji	Ki Suk	Korean Methodist Church	Korea
Jin	Hang Seob	Korean Methodist Church	Korea
Jin	Sang Dol	Korean Methodist Church	Korea
Jo	Sung Ywan	Korean Methodist Church	Korea
Jo	Young Sung	Korean Methodist Church	Korea
Jobson	Karen	British Methodist Church	United Kingdom
John	Emma	United Methodist Church, USA	USA
Johnson	Alma	United Methodist Church, USA	USA
Johnson	Clementine	United Methodist Church, USA	USA
Johnson	Edwina	AME Church	USA
Johnson	Elease	AME Zion Church	USA
Johnson	Grant	United Methodist Church, USA	USA
Johnson	Gregory	United Methodist Church, USA	USA
Johnson	Jeffrey	Free Methodist Church of North America	USA
Johnson	Obafunmilayo	Nigeria Methodist Church	Nigeria
Johnson	Patricia	United Methodist Church, USA	USA
Johnson	Robert	United Methodist Church, USA	USA
Johnson III	W. Robert	AME Zion Church	USA
Jokotoye	Monilola	Nigeria Methodist Church	Nigeria
Jones	Dorothy	CME Church	USA
Jones	Harlan	CME Church	USA
Jones	Ida	United Methodist Church, USA	USA
Jones	Kevin	British Methodist Church	United Kingdom
Jones	Lorentz	United Methodist Church, USA	USA
Jones	Scott	United Methodist Church, USA	USA
Jones	Susan	United Methodist Church, USA	USA
Joo	Hak Sun	Korean Methodist Church	Korea
Joseph	Ebenezer	Sri Lanka Methodist Church	Sri Lanka
Jowers	Malinda	United Methodist Church, USA	USA
Joye	Afrie	United Methodist Church, USA	Philippines
Ju	Ho Il	Korean Methodist Church	Korea
Ju	Ikkyun	United Methodist Church, USA	USA
Jun	Gil	Wesleyan Church	USA
Jun	Myung Ku	Korean Methodist Church	Korea
Jun	Yang Chul	Korean Methodist Church	Korea
Jun	Yong Jai	Korean Methodist Church	Korea
Jun	Young Sook	Korean Methodist Church	Korea
Jun	Young sup	Korean Methodist Church	Korea
Jung	Eui Sun	Korean Methodist Church	Korea
Jung	Gunsoo	United Methodist Church, USA	USA
Jung	Ha Mo	Korean Methodist Church	Korea
Jung	Hee-Soo	United Methodist Church, USA	USA
Jung	Hyo Hyun	Korean Methodist Church	Korea
Jung	Jae Yoon	Korean Methodist Church	Korea
Jung	Ook Sung	Korean Methodist Church	Korea
Jung	Sook	Korean Methodist Church	Korea
Jung	Woo Hyun	Korean Methodist Church	Korea
Jung	Yang Duk	Korean Methodist Church	Korea
Jung	Yang Hee	Korean Methodist Church	Korea
Jung	Young Jik	Korean Methodist Church	Korea
Justo	Benjamin	Philippines Central Conference	Philippines
Ka	Heung Soon	Korean Methodist Church	Korea
Kabiya	Jairos		Tanzania

Kadana	Richard	Nigeria Methodist Church	Nigeria
Kaindio	Kinya	Kenya Methodist Church	Kenya
Kammerer	Charlene	United Methodist Church, USA	USA
Kan	Kei Piu	Hong Kong, PRC, Methodist Church	Hong Kong
Kang	Ae sik	Korean Methodist Church	Korea
Kang	Chun Hee	Korean Methodist Church	Korea
Kang	Hee Chun	Korean Methodist Church	Korea
Kang	Heung Pok	Korean Methodist Church	Korea
Kang	Hyo Sung	Korean Methodist Church	Korea
Kang	Hyun Jong	Korean Methodist Church	Korea
Kang	Ill Nam	Korean Methodist Church	Korea
Kang	Jinho	United Methodist Church, USA	USA
Kang	Moon Ho	Korean Methodist Church	Korea
Kang	Seog Hun	Korean Methodist Church	Korea
Kang	Seok Bong	Korean Methodist Church	Korea
Kang	Seung Jin	Korean Methodist Church	Korea
Kang	Shin Beom	Korean Methodist Church	Korea
Kang	Soo Chul	Korean Methodist Church	Korea
Kang	Sook Hee	Korean Methodist Church	Korea
Kang	Sung Kyoo	Korean Methodist Church	Korea
Kang	Whan Ho	Korean Methodist Church	Korea
Kang	Youngsook	United Methodist Church, USA	USA
Kang	Yung Hee	Korean Methodist Church	Korea
Kanu	Chinyere	Nigeria Methodist Church	Nigeria
Kanyan	Louise	Malaysia Methodist Church	Malaysia
Kapa	Za Hlei	Myanmar (Upper) Methodist Church	Myanmar
Kasturi	Venugopala	South India Methodist Church	India
Katuyama	Kenichiro		Japan
Kearon	Kenneth	Anglican World Communion	United Kingdom
Keaton	Jonathan	United Methodist Church, USA	USA
Keels	Mary	United Methodist Church, USA	USA
Keller	Dennis	United Methodist Church, USA	USA
Keller	Elizabeth	United Methodist Church, USA	USA
Kelly	Barbara	United Methodist Church, USA	USA
Kemper	Thomas	Germany Central Conference	Germany
Kendall	David	Free Methodist Church of North America	USA
Kendall	Lavone	Free Methodist Church of North America	USA
Kennedy	P. Ravi		India
Kennedy-Johnson	Nancy	Nigeria Methodist Church	Nigeria
Keripe	M. Olu	Nigeria Methodist Church	Nigeria
Kerlin	Phillip	United Methodist Church, USA	USA
Kerr	David	United Methodist Church, USA	USA
Kerr	Marsha	United Methodist Church, USA	USA
Kha	Maung	Myanmar (Lower) Methodist Church	Myanmar
Khin	Daw	Myanmar (Lower) Methodist Church	Myanmar
Khoo	Cheng-Hoot	Singapore Methodist Church	Singapore
Khoo	Patricia	Singapore Methodist Church	Singapore
Khvan	Polina		Russia
Ki	Geun Ho	Korean Methodist Church	Korea
Ki	Ling	Myanmar (Upper) Methodist Church	Myanmar
Kiai	Peter	Malaysia Methodist Church	Malaysia
Kiki	Celestin	Benin Protestant Methodist Church	Benin
Killen, Jr.	James	United Methodist Church, USA	USA
Kim	Abraham	United Methodist Church, USA	USA
Kim	Baek Woon	Korean Methodist Church	Korea
Kim	Bo Young	Korean Methodist Church	Korea
Kim	Bong Joong	Korean Methodist Church	Korea

Kim	Bong Yul	Korean Methodist Church	Korea
Kim	Bum Sig	Korean Methodist Church	Korea
Kim	Byeung Hee	Korean Methodist Church	Korea
Kim	Byung Hwa	Korean Methodist Church	Korea
Kim	Byung Woo	Korean Methodist Church	Korea
Kim	Chang Beom	Korean Methodist Church	Korea
Kim	Chang Gi	Korean Methodist Church	Korea
Kim	Chang Nyon	Korean Methodist Church	Korea
Kim	Chang soo	Korean Methodist Church	Korea
Kim	Charles	United Methodist Church, USA	USA
Kim	Cheol	Korean Methodist Church	Korea
Kim	Cheol Han	Korean Methodist Church	Korea
Kim	Chongho	United Methodist Church, USA	USA
Kim	Choon Woong	Korean Methodist Church	Korea
Kim	Choong Shik	Korean Methodist Church	Korea
Kim	Chun Ja	Korean Methodist Church	Korea
Kim	Don Sik	Korean Methodist Church	Korea
Kim	Dong Ku	Korean Methodist Church	Korea
Kim	Dong Soo	Korean Methodist Church	Korea
Kim	Duk Sin	United Methodist Church, USA	USA
Kim	Eui Joong	Korean Methodist Church	Korea
Kim	Eui Won	Korean Methodist Church	Korea
Kim	Gong Wook	Korean Methodist Church	Korea
Kim	Guk Jin	Korean Methodist Church	Korea
Kim	Ha Kyoung	Korean Methodist Church	Korea
Kim	Hae-Jong	United Methodist Church, USA	USA
Kim	Hak Eui	Korean Methodist Church	Korea
Kim	Hak Jong	Korean Methodist Church	Korea
Kim	Hak Yeol	Korean Methodist Church	Korea
Kim	Han Ku	Korean Methodist Church	Korea
Kim	Heong Soon	Korean Methodist Church	Korea
Kim	Heung Kyu	Korean Methodist Church	Korea
Kim	Heung Soo	Korean Methodist Church	Korea
Kim	Hong Do	Korean Methodist Church	Korea
Kim	Hwan Ok	Korean Methodist Church	Korea
Kim	Hyung Jae	Korean Methodist Church	Korea
Kim	Hyung Kon	Korean Methodist Church	Korea
Kim	Hyung Won	Korean Methodist Church	Korea
Kim	Il Bae	Korean Methodist Church	Korea
Kim	Il Go	Korean Methodist Church	Korea
Kim	In Duk	Korean Methodist Church	Korea
Kim	In Hwan	Korean Methodist Church	Korea
Kim	Jae Chan	Korean Methodist Church	Korea
Kim	Jae Chul	Korean Methodist Church	Korea
Kim	Jae Jun	Korean Methodist Church	Korea
Kim	James	United Methodist Church, USA	USA
Kim	Jamie	United Methodist Church, USA	USA
Kim	Jang Soo	Korean Methodist Church	Korea
Kim	Jeong Han	Korean Methodist Church	Korea
Kim	Jin Doo	Korean Methodist Church	Korea
Kim	Jin Ho	Korean Methodist Church	Korea
Kim	Jin Kyu	Korean Methodist Church	Korea
Kim	Jin Soo	Korean Methodist Church	Korea
Kim	Jin Woo	Korean Methodist Church	Korea
Kim	Jin Woong	Korean Methodist Church	Korea
Kim	Jong Bok	Korean Methodist Church	Korea
Kim	Jong Ho	Korean Methodist Church	Korea
Kim	Jong Hoon	Korean Methodist Church	Korea

Kim	Jong Kun	Korean Methodist Church	Korea
Kim	Jong Lok	Korean Methodist Church	Korea
Kim	Jong Iye	Korean Methodist Church	Korea
Kim	Jong Ok	Korean Methodist Church	Korea
Kim	Jong Seon	Korean Methodist Church	Korea
Kim	Jong Sung	United Methodist Church, USA	USA
Kim	Joong Hyun	Korean Methodist Church	Korea
Kim	Joung-Im	Italy Methodist Church	Italy
Kim	Jung Han	Korean Methodist Church	Korea
Kim	Jung Hwan	Korean Methodist Church	Korea
Kim	Jung Kook	Korean Methodist Church	Korea
Kim	Jung Ok	Korean Methodist Church	Korea
Kim	Kap Sung	Korean Methodist Church	Korea
Kim	Key Hyoung	Korean Methodist Church	Korea
Kim	Khen Su	Northern Europe Central Conference	Russia
Kim	Ki Hak	Korean Methodist Church	Korea
Kim	Ki Hong	Korean Methodist Church	Korea
Kim	Ki Ki	Korean Methodist Church	Korea
Kim	Ki Taek	Korean Methodist Church	Korea
Kim	Ki Woong	Korean Methodist Church	Korea
Kim	Kong Myung	Korean Methodist Church	Korea
Kim	Kook Do	Korean Methodist Church	Korea
Kim	Kwan Eung	Korean Methodist Church	Korea
Kim	Kwang Duk	Korean Methodist Church	Korea
Kim	Kwang Hoi	Korean Methodist Church	Korea
Kim	Kwang Hoo	Korean Methodist Church	Korea
Kim	Kwang Yong	Korean Methodist Church	Korea
Kim	Kyang hee	Korean Methodist Church	Korea
Kim	Kyoung Soo	Korean Methodist Church	Korea
Kim	Kyu Chai	Korean Methodist Church	Korea
Kim	Kyu Seok	Korean Methodist Church	Korea
Kim	Kyung Bok	Korean Methodist Church	Korea
Kim	Kyung Ho	Korean Methodist Church	Korea
Kim	Kyung Ja	Korean Methodist Church	Korea
Kim	Kyung Jib	Korean Methodist Church	Korea
Kim	Man Jin	Korean Methodist Church	Korea
Kim	Min Ja	Korean Methodist Church	Korea
Kim	Myung	United Methodist Church, USA	USA
Kim	Myung Bun	Korean Methodist Church	Korea
Kim	Myung Ki	Korean Methodist Church	Korea
Kim	Nack Hwan	Korean Methodist Church	Korea
Kim	Nam Chul	Korean Methodist Church	Korea
Kim	Oie Sook	Korean Methodist Church	Korea
Kim	Oue myung	Korean Methodist Church	Korea
Kim	Oue Shin	Korean Methodist Church	Korea
Kim	Rae soo	Korean Methodist Church	Korea
Kim	Saeng Yeo	Korean Methodist Church	Korea
Kim	Sang Hyun	Korean Methodist Church	Korea
Kim	Sang Soo	Korean Methodist Church	Korea
Kim	Se Goo	Korean Methodist Church	Korea
Kim	Seog Gweon	Korean Methodist Church	Korea
Kim	Seok Dong	Korean Methodist Church	Korea
Kim	Seon Cheol	Korean Methodist Church	Korea
Kim	Seon-Young	United Methodist Church, USA	USA
Kim	Seong Ae	United Methodist Church, USA	USA
Kim	Seong Wan	Korean Methodist Church	Korea
Kim	Seoung Hyun	Korean Methodist Church	Korea
Kim	Seung Gyu	Korean Methodist Church	Korea

Kim	Seung Hae	Korean Methodist Church	Korea
Kim	Seung Youl	Korean Methodist Church	Korea
Kim	So Yoon	Korean Methodist Church	Korea
Kim	Soo Yoon	Korean Methodist Church	Korea
Kim	Soon Ja	Korean Methodist Church	Korea
Kim	Soon Rae	Korean Methodist Church	Korea
Kim	Soon Young	Korean Methodist Church	Korea
Kim	Stephen	United Methodist Church, USA	USA
Kim	Suk Ryun	Korean Methodist Church	Korea
Kim	Sun Hee	Korean Methodist Church	Korea
Kim	Sung Bok	Korean Methodist Church	Korea
Kim	Ta Jin	Korean Methodist Church	Korea
Kim	Tae Il	Korean Methodist Church	Korea
Kim	Tae Sik	Korean Methodist Church	Korea
Kim	Taek	United Methodist Church, USA	USA
Kim	Wan Joong	Korean Methodist Church	Korea
Kim	Won	United Methodist Church, USA	USA
Kim	Won Yong	Korean Methodist Church	Korea
Kim	Woo Duck	Korean Methodist Church	Korea
Kim	Woong Kil	Korean Methodist Church	Korea
Kim	Woong-Min	United Methodist Church, USA	USA
Kim	Yang Gyu	Korean Methodist Church	Korea
Kim	Yea Joong	Korean Methodist Church	Korea
Kim	Yeon Gyu	Korean Methodist Church	Korea
Kim	Yoh Ill	Korean Methodist Church	Korea
Kim	Yoo Sook	Korean Methodist Church	Korea
Kim	Yoon Oh	Korean Methodist Church	Korea
Kim	Young	United Methodist Church, USA	USA
Kim	Young Bong	Korean Methodist Church	Korea
Kim	Young Dae	Korean Methodist Church	Korea
Kim	Young Gil	Korean Methodist Church	Korea
Kim	Young Hun	Korean Methodist Church	Korea
Kim	Young Joo	Korean Methodist Church	Korea
Kim	Young Jun	Korean Methodist Church	Korea
Kim	Young Sik	Korean Methodist Church	Korea
Kim	Young Sil	Korean Methodist Church	Korea
Kim	Young-Ju	Korean Methodist Church	Korea
Kim	Yung Chul	Korean Methodist Church	Korea
Kima	Lal	Myanmar (Upper) Methodist Church	Myanmar
Kind	Charles	United Methodist Church, USA	USA
Kind	Kathleen	United Methodist Church, USA	USA
King	Donel	United Methodist Church, USA	USA
King	Jacqueline	United Methodist Church, USA	USA
King	James	United Methodist Church, USA	USA
King	Macie	United Methodist Church, USA	USA
King	Michael	British Methodist Church	United Kingdom
Kingry	Judy	United Methodist Church, USA	USA
Kingry, Jr.	Gipson	United Methodist Church, USA	USA
Kingston	Audrey	Ireland Methodist Church	United Kingdom
Kingston	Gillian	Ireland Methodist Church	Ireland
Kirkland	Jiles	United Methodist Church, USA	USA
Kirkland	Willis	United Methodist Church, USA	USA
Kishi	Norihide		Japan
Klaiber	Annegret	Germany Central Conference	Germany
Klaiber	Heike-Ruth	Germany Central Conference	Germany
Klaiber	Walter	Germany Central Conference	Germany

Klaisner	Mark	United Methodist Church, USA	USA
Klakratham	Wiworn		Thailand
Kleinrock	Cynthia	United Methodist Church, USA	USA
Knight	Martha	United Methodist Church, USA	USA
Knisely	Georgeanna	United Methodist Church, USA	USA
Ko	Byung Gug	Korean Methodist Church	Korea
Ko	Jun Jib	Korean Methodist Church	Korea
KO	Soo-Chul	Korean Methodist Church	Korea
Ko	Young Woon	United Methodist Church, USA	USA
Kobia	Joel	Kenya Methodist Church	Kenya
Kobia	Sam	Kenya Methodist Church	Switzerland
Koh	Byung Yul	Korean Methodist Church	Korea
Koh	In Sup	Korean Methodist Church	Korea
Koh	Yong Sung	Korean Methodist Church	Korea
Koike	Yoshitsugu		Japan
Koko-Bassey	John	Nigeria Methodist Church	Nigeria
Kong	Ha Young	Korean Methodist Church	Korea
Konya	Roseline	Nigeria Methodist Church	Nigeria
Koo	Dong Tae	Korean Methodist Church	Korea
Koo	Ja Eun	Korean Methodist Church	Korea
Koo	Ja Hyung	Korean Methodist Church	Korea
Koo	Ja Yeal	Korean Methodist Church	Korea
Koo	Ronald	United Methodist Church, USA	USA
Kroger	Karl	United Methodist Church, USA	USA
Kuey	Enoch	China Methodist Church	China
Kuhn	Charles	Southern Africa Methodist Church	South Africa
Kumar	A. Moses	United Methodist Church, USA	USA
Kumar	Felicia	United Methodist Church, USA	USA
Kurien	Christopher	United Methodist Church, USA	USA
Kwak	Sin	Korean Methodist Church	Korea
Kwak	Sung Young	Korean Methodist Church	Korea
Kwang	Bee-Kim	Australia Chinese Methodist Church	Australia
Kwang	James	Australia Chinese Methodist Church	Australia
Kweon	Oh Eun	Korean Methodist Church	Korea
Kweon	Young Hwa	Korean Methodist Church	Korea
Kwon	Guhyun	Korean Methodist Church	South Korea
Kwon	Hyok Jin	Korean Methodist Church	Korea
Kwon	Hyuk Chan	Korean Methodist Church	Korea
Kwon	Hyuk- Gu	Korean Methodist Church	Korea
Kwon	Jin Tae		USA
Kwon	Jong Ho	Korean Methodist Church	Korea
Kwon	Ki Ho	Korean Methodist Church	Korea
Kwon	Oh Jun	Korean Methodist Church	Korea
Kwon	Oh-Suh	Korean Methodist Church	Korea
Kwon	Sung Dal	Korean Methodist Church	Korea
Kwon	Yong Whan	Korean Methodist Church	Korea
Kwon	Yong-Kag	Korean Methodist Church	South Korea
Kwon	Young	Korean Methodist Church	Korea
Kymn	Gloria	United Methodist Church, USA	USA
Kyupa	Jacqueline		Congo
LaBarr	Joan	United Methodist Church, USA	USA
Laferty	Matthew	United Methodist Church, USA	USA
Laguardia	Denis	Philippines Central Conference	Philippines
Laguardia	Levy	United Methodist Church, USA	USA
Laguardia	Paterna	United Methodist Church, USA	USA
Lakota-Eastin	Carol	United Methodist Church, USA	USA
Lam	Sung-Che	Hong Kong, PRC, Methodist Church	Hong Kong
Lancaster	Eckwood		USA

Lancaster	Reece		USA
Lancaster	Sarah	United Methodist Church, USA	USA
Lancaster	Shirley		USA
Lartey	Seth	AME Zion Church	USA
Lasch	Julia	Germany Central Conference	Germany
Lau	Judy	Malaysia Methodist Church	Malaysia
Lau	Kin Leung	Hong Kong, PRC, Methodist Church	Hong Kong
Lau	Stephen	Malaysia Methodist Church	Malaysia
Laurentiu	Popa		Romania
Lautensleger	Mary	United Methodist Church, USA	USA
Lawson	Juliana	Nigeria Methodist Church	Nigeria
Layug	Emelinda	Philippines Central Conference	Philippines
Layug	Victor	Philippines Central Conference	Philippines
Leao Neto	Reynaldo	British Methodist Church	United Kingdom
LeCates	Jeffrey	United Methodist Church, USA	USA
Leck	Ann	British Methodist Church	United Kingdom
Leck	Ian	British Methodist Church	United Kingdom
Lee	Alice	United Methodist Church, USA	USA
Lee	Bang Woo	Korean Methodist Church	Korea
Lee	Bock Ran	Korean Methodist Church	Korea
Lee	Bok Kyu	Korean Methodist Church	Korea
Lee	Bum Suk	Korean Methodist Church	Korea
Lee	Byeong Woo	Korean Methodist Church	Korea
Lee	Byoung	United Methodist Church, USA	USA
Lee	Byung Jik	Korean Methodist Church	Korea
Lee	Chan Yong	Korean Methodist Church	Korea
Lee	Chan Youg	Korean Methodist Church	Korea
Lee	Chang Mook	Korean Methodist Church	Korea
Lee	Choong Ho	Korean Methodist Church	Korea
Lee	Choung Suk	Korean Methodist Church	Korea
Lee	Chule- Woo	Korean Methodist Church	Korea
Lee	Chung Hei	Korean Methodist Church	Korea
Lee	Clifford	United Methodist Church, USA	USA
Lee	Dae Wook	Korean Methodist Church	Korea
Lee	Deok Hyung	Korean Methodist Church	Korea
Lee	Don-Ha	Korean Methodist Church	Korea
Lee	Eong Soo	Korean Methodist Church	Korea
Lee	Eun Kyu	Korean Methodist Church	Korea
Lee	Gi Young	Korean Methodist Church	Korea
Lee	Ha Il	Korean Methodist Church	Korea
Lee	Hae Zoo	Korean Methodist Church	Korea
Lee	Hak Goo	Korean Methodist Church	Korea
Lee	Hak Kyu	Korean Methodist Church	Korea
Lee	Han Bae	Korean Methodist Church	Korea
Lee	Han Sung	Korean Methodist Church	Korea
Lee	Hee Jun	Korean Methodist Church	Korea
Lee	Hee Mi	Korean Methodist Church	Korea
Lee	Hee Sik	Korean Methodist Church	Korea
Lee	Ho Moon	Korean Methodist Church	Korea
Lee	Ho Sang	Korean Methodist Church	Korea
Lee	Ho Sun	Korean Methodist Church	Korea
Lee	Hong Ki	Korean Methodist Church	Korea
Lee	Hong Kyu	Korean Methodist Church	Korea
Lee	Hun Ku	Korean Methodist Church	Korea
Lee	Hung Bem	Korean Methodist Church	Korea

Lee	Hyo Sung	Korean Methodist Church	Korea
Lee	Hyun Duk	Korean Methodist Church	Korea
Lee	Il Sung	Korean Methodist Church	Korea
Lee	In Gu	Korean Methodist Church	Korea
Lee	In Shil	Korean Methodist Church	Korea
Lee	In Sik	Korean Methodist Church	Korea
Lee	J. Martin	United Methodist Church, USA	USA
Lee	Jae Deog	Korean Methodist Church	Korea
Lee	Jae Hoon	Korean Methodist Church	Korea
Lee	Jae Hyun	Korean Methodist Church	Korea
Lee	Jae Poong	Korean Methodist Church	Korea
Lee	Jae Woong	Korean Methodist Church	Korea
Lee	Jai Hee	Korean Methodist Church	Korea
Lee	Jang Ok	Korean Methodist Church	Korea
Lee	Je Hong	Korean Methodist Church	Korea
LEE	Jessica	Hong Kong, PRC, Church of Christ	China
Lee	Jin Sun	Korean Methodist Church	Korea
Lee	John	United Methodist Church, USA	USA
Lee	Jonathan	United Methodist Church, USA	USA
Lee	Jong Bok	Korean Methodist Church	Korea
Lee	Jong Cheol	Korean Methodist Church	Korea
Lee	Jong Hyun	Korean Methodist Church	Korea
Lee	Jong Ill	Korean Methodist Church	Korea
Lee	Jong Man	Korean Methodist Church	Korea
Lee	Jong Ok	Korean Methodist Church	Korea
Lee	Jong Ok	Korean Methodist Church	Korea
Lee	Jung Bum	Korean Methodist Church	Korea
Lee	Kee Choon	Korean Methodist Church	Korea
Lee	Kee Jong	Korean Methodist Church	Korea
Lee	Keun Nyung	Korean Methodist Church	Korea
Lee	Ki Bok	Korean Methodist Church	Korea
Lee	Ki Son	Korean Methodist Church	Korea
Lee	Kok Aun	Malaysia Methodist Church	Malaysia
Lee	Koonae	United Methodist Church, USA	USA
Lee	Kuk Han	Korean Methodist Church	Korea
Lee	Kun Hyuk	Korean Methodist Church	Korea
Lee	Kyeo Re	China Methodist Church	China
Lee	Kyu Hak	Korean Methodist Church	Korea
Lee	Kyu Hwa	Korean Methodist Church	Korea
Lee	Kyu Sang	Korean Methodist Church	Korea
Lee	Kyung Jin	Korean Methodist Church	Korea
Lee	Kyung Ok	Korean Methodist Church	Korea
Lee	Kyunglim	United Methodist Church, USA	USA
Lee	Linda	United Methodist Church, USA	USA
Lee	Liv	Hong Kong, PRC, Methodist Church	SAR China
Lee	Man Soo	Korean Methodist Church	Korea
Lee	Min Goo	Korean Methodist Church	Korea
Lee	Min Jae	Korean Methodist Church	Korea
Lee	Minye	United Methodist Church, USA	USA
Lee	Moon Kee	Korean Methodist Church	Korea
Lee	Myoung Shin	Korean Methodist Church	Korea
Lee	Ok Soon	Korean Methodist Church	Korea
Lee	Ralph	Hong Kong, PRC, Methodist Church	SAR China
Lee	Sang	China Methodist Church	China
Lee	Sang Koo	Korean Methodist Church	Korea
Lee	Sang Mook	Korean Methodist Church	Korea
Lee	Sang Soo	Korean Methodist Church	Korea
Lee	Sang Taek	Australia Uniting Church	Australia

Lee	Sang Un	Korean Methodist Church	Korea
Lee	Sang Yeol	Korean Methodist Church	Korea
Lee	Sang Yun	Korean Methodist Church	Korea
Lee	Se Won	Korean Methodist Church	Korea
Lee	Seo Yong	Korean Methodist Church	Korea
Lee	Seok Chan	Korean Methodist Church	Korea
Lee	Seong Hyeon	Korean Methodist Church	Korea
Lee	Seung Ho	Korean Methodist Church	Korea
Lee	Seung-Won	Korean Methodist Church	USA
Lee	Song Kwan	Korean Methodist Church	Korea
Lee	Soon I	Korean Methodist Church	Korea
Lee	Soon Jong	Korean Methodist Church	Korea
Lee	Soon Nam	Korean Methodist Church	Korea
Lee	Soon Ok	Korean Methodist Church	Korea
Lee	Suk Chan	Korean Methodist Church	Korea
Lee	Sung Ho	Korean Methodist Church	Korea
Lee	Sung Hwan	Korean Methodist Church	Korea
Lee	Sung Hwi	Korean Methodist Church	Korea
Lee	Sung Woo	Korean Methodist Church	Korea
Lee	SungHo	United Methodist Church, USA	USA
Lee	Syung Man	Korean Methodist Church	Korea
Lee	Tae Young	Korean Methodist Church	Korea
Lee	Taek Hwan	Korean Methodist Church	Korea
Lee	Ung Cheon	Korean Methodist Church	Korea
Lee	Won Hee	Korean Methodist Church	Korea
Lee	Won Ja	Korean Methodist Church	Korea
Lee	Won-Jae	Korean Methodist Church	Korea
Lee	Woon Ku	Korean Methodist Church	Korea
Lee	Wung Jai	Korean Methodist Church	Korea
Lee	Yo Han	Korean Methodist Church	Korea
Lee	Yong Won	Korean Methodist Church	Korea
Lee	Yong Youl	Korean Methodist Church	Korea
Lee	Young Woo	Korean Methodist Church	Korea
Legaspi	Edith	Philippines Evangelical Methodist Church	Philippines
Leono	Henry	United Methodist Church, USA	USA
Leung	Yat Hin	Hong Kong, PRC, Methodist Church	Hong Kong
Lewer	Cliff	British Methodist Church	England
Lewer	Sandra	British Methodist Church	England
Li	Joshua	Myanmar (Lower) Methodist Church	Myanmar
Li	Ping-Kwong	Hong Kong, PRC, Methodist Church	Hong Kong, China
Liagre	Guy	Belgium United Protestant Church	Belgium
Lieder Simeon	Rachel	United Methodist Church, USA	USA
Lilly	Constance	United Methodist Church, USA	USA
Lilly	Thomas	United Methodist Church, USA	USA
Lim	Bok Man	Korean Methodist Church	Korea
Lim	Hun You	Korean Methodist Church	Korea
Lim	Hyun Soo	Korean Methodist Church	Korea
Lim	Jae Sun	Korean Methodist Church	Korea
Lim	Jong Goo	Korean Methodist Church	Korea
Lim	Jun Teak	Korean Methodist Church	Korea
Lim	Kyung Ae	Korean Methodist Church	Korea
Lim	Seong Yi	Korean Methodist Church	Korea
Lim	Song Jae	Korean Methodist Church	Korea
Lim	Soo Chin	Singapore Methodist Church	Singapore
Lim	Sung Ki	Korean Methodist Church	Korea
Lim	Swee Hong	Singapore Methodist Church	Singapore
Lin	Chang Tzeng	China Methodist Church	China

Ling	John	Malaysia Methodist Church	Malaysia
Ling	Yew	Australia Chinese Methodist Church	Australia
Ling	Yong	Malaysia Methodist Church	Malaysia
Link	Conrad	United Methodist Church, USA	USA
Lipke	Dennis	United Methodist Church, USA	USA
Liu	Jui Wen	China Methodist Church	China
Livermore	Paul	Free Methodist Church of North America	USA
Lo	Lung-Kwong	Hong Kong, PRC, Methodist Church	Hong Kong
Lockaby	Rebecca	United Methodist Church, USA	USA
Lockaby, Jr.	Robert	United Methodist Church, USA	USA
Lockhart	Laverne	Bahamas Methodist Church	Bahamas
Lockmann	Paulo	Brazil Methodist Church	Brazil
Lockmiller	Alice	United Methodist Church, USA	USA
Lockmiller	Michele	United Methodist Church, USA	USA
Logsdon	Thomas	United Methodist Church, USA	USA
Long	Diane	United Methodist Church, USA	USA
Long	Francis	British Methodist Church	United Kingdom
Long	Thomas	United Methodist Church, USA	USA
Loyer	Kenneth	United Methodist Church, USA	USA
Loyer	Ruth	United Methodist Church, USA	USA
Ludlow	Mary	British Methodist Church	United Kingdom
Lukas	Samgar	Indonesia Methodist Church	Indonesia
Lukman	Tiandi	Indonesia Methodist Church	Indonesia
Lutui	Melenait	Tonga Free Wesleyan Church	Tonga
Lybass	Oregon	United Methodist Church, USA	USA
Lyght	Eleanor	United Methodist Church, USA	USA
Lyght	Ernest	United Methodist Church, USA	USA
M'Impwii Kanyaru	Stephen	Kenya Methodist Church	Kenya
Macaluso	Marcena	United Methodist Church, USA	USA
Madhiba	Simon	Zimbabwe Methodist Church	Zimbabwe
Madsen	Alyson	Australia Uniting Church	Australia
Madwe	Selby	Southern Africa Methodist Church	South Africa
Magalhaes	Ana Paula	Portugal Evangelical Methodist Church	Portugal
Mahle	Patsy	United Methodist Church, USA	USA
Mahle	Ralph	United Methodist Church, USA	USA
Majekodunmi	Sola	Nigeria Methodist Church	Nigeria
Majoe	Liphoko	Southern Africa Methodist Church	South Africa
Makananda	Nonkosi	Southern Africa Methodist Church	South Africa
Makhwenkwe	Gretta	Southern Africa Methodist Church	South Africa
Maldonado	Charlotte	United Methodist Church, USA	USA
Maldonado, Jr.	David	United Methodist Church, USA	USA
Malinga	Purity	Southern Africa Methodist Church	South Africa
Mall	Bashir		Pakistan
Malloy	David	United Methodist Church, USA	USA
Malo	Daniel	Bangladesh Methodist Church	Bangladesh
Malone	Romonica	United Methodist Church, USA	USA
Maloney	Alfred	United Methodist Church, USA	USA
Maloney	Gloria	United Methodist Church, USA	USA
Managuelod	Narciso Immanuel	Philippines Central Conference	Philippines
Mark	Nnenna	Nigeria Methodist Church	Nigeria
Marsh	Melissa	United Methodist Church, USA	USA
Marsh	Shirley	United Methodist Church, USA	USA
Marshall	Sherrin	United Methodist Church, USA	USA
Martin	Jennings	Caribbean and Americas Methodist Church	US Virgin Islands

Martin	Susan	Caribbean and Americas Methodist Church	US Virgin Islands
Mason	Rosamond	United Methodist Church, USA	USA
Masters	Karlene	United Methodist Church, USA	USA
Matherson	Thalia	United Methodist Church, USA	USA
Mathibeli	Dineo	Southern Africa Methodist Church	South Africa
Mathare	Sarah	AME Church	Botswana
Matthews	Barbara	United Methodist Church, USA	USA
Matthews	Marcus	United Methodist Church, USA	USA
Matyumta	Mthobeli	Southern Africa Methodist Church	South Africa
Mawia	Zothan	Myanmar (Lower) Methodist Church	Myanmar
May	Susan	United Methodist Church, USA	USA
Mbang	Sunday	Nigeria Methodist Church	Nigeria
McAfee	Michael	United Methodist Church, USA	USA
McAfee	Mildred	United Methodist Church, USA	USA
McCabe	Harriet	United Methodist Church, USA	USA
McCleary	Renee	United Methodist Church, USA	USA
McCloud, Jr.	Errenous	AME Church	USA
McCollum	Timothy	United Methodist Church, USA	USA
McCutcheon	Sandra	United Methodist Church, USA	USA
McCutcheon	W. Calvin	United Methodist Church, USA	USA
McElhinney	Ivan	Ireland Methodist Church	Northern Ireland
McElhinney	Phyllis	Ireland Methodist Church	Northern Ireland
McGinn	Patricia	United Methodist Church, USA	USA
McGuirt	Betty	United Methodist Church, USA	USA
McGuirt	Milton	United Methodist Church, USA	USA
McGuirt	Sean	United Methodist Church, USA	USA
McKay	Catiana	United Methodist Church, USA	USA
McKelvey	Loretta	United Methodist Church, USA	USA
McKelvey	Walter	United Methodist Church, USA	USA
McKenzie	Alyce	United Methodist Church, USA	USA
McOwen	Nancy	United Methodist Church, USA	USA
McOwen	Thomas	United Methodist Church, USA	USA
McQueen	Francine	Bahamas Methodist Church	Bahamas
McRae	Edward	United Methodist Church, USA	USA
McRae	Martina	United Methodist Church, USA	USA
Meadows	Sylvia	United Methodist Church, USA	USA
Melton	David	United Methodist Church, USA	USA
Melton	Lynne	United Methodist Church, USA	USA
Merrick	Tracy	United Methodist Church, USA	USA
Merriweather	Eleazar	AME Zion Church	USA
Merriweather	Wanda	AME Zion Church	USA
Messer	Bonnie	United Methodist Church, USA	USA
Messer	Donald	United Methodist Church, USA	USA
Miki	Nobuhiro		Japan
Millan	Chita		Philippines
Miller	Kenneth	United Methodist Church, USA	USA
Miller	Patricia	United Methodist Church, USA	USA
Miller	Roderick	United Methodist Church, USA	USA
Miller	William	United Methodist Church, USA	USA
Mills	Nancy	United Methodist Church, USA	USA
Mills	William	United Methodist Church, USA	USA
Milord	Montreuil	United Methodist Church, USA	USA
Min	Bong Won	Korean Methodist Church	Korea
Min	Chang Hun	Korean Methodist Church	Korea
Min	Kyong Bo	Korean Methodist Church	Korea

Mitchell	Ben	United Methodist Church, USA	USA
Mitchell	John	United Methodist Church, USA	USA
Mncube	Thenjilie	Southern Africa Methodist Church	South Africa
Moa	Kepu	New Zealand Methodist Church	New Zealand
Moman	MaryAnn	United Methodist Church, USA	USA
Moncure	Jewel	United Methodist Church, USA	USA
Moncure	Rhymes	United Methodist Church, USA	USA
Moncure	Roxanne	United Methodist Church, USA	USA
Mone	Alifaleti	Tonga Free Wesleyan Church	Tonga
Moon	Kyoung Ja	Korean Methodist Church	Korea
Moon	Paul	United Methodist Church, USA	USA
Moon	Sung Dae	Korean Methodist Church	Korea
Moon	Uk	Korean Methodist Church	Korea
Moore	Devieta	AME Zion Church	USA
Moore	LaVonne	United Methodist Church, USA	USA
Moore	Rebekah	United Methodist Church, USA	USA
Moore	Sylvia	United Methodist Church, USA	USA
Moore	Thomas	United Methodist Church, USA	USA
Moore	Wayne	United Methodist Church, USA	USA
Moore	William	AME Zion Church	USA
Mora	Pablo	Paraguay Evangelical Methodist Church	Paraguay
Morales	Felix	United Methodist Church, USA	USA
Morales	Nelida	United Methodist Church, USA	USA
Moravitz	Carl	United Methodist Church, USA	USA
Morgan	Mona	United Methodist Church, USA	USA
Morgan	Travis	United Methodist Church, USA	USA
Moroasui	Nozibele	Southern Africa Methodist Church	South Africa
Morris	George	United Methodist Church, USA	USA
Morris	Heather	Ireland Methodist Church	United Kingdom
Morrison	Belinda	United Methodist Church, USA	USA
Morrison	Joseph	United Methodist Church, USA	USA
Morrison	Norma	United Methodist Church, USA	USA
Morrison	Richard	United Methodist Church, USA	USA
Morrison	Robert	United Methodist Church, USA	USA
Morton	Kama	United Methodist Church, USA	USA
Mothibi	Litaba	Southern Africa Methodist Church	South Africa
Motlhobi	Sethunya	Southern Africa Methodist Church	South Africa
Mouzon	Margaret	United Methodist Church, USA	USA
Mullen	Joy	United Methodist Church, USA	USA
Mulrain	George	Caribbean and Americas Methodist Church	Antigua and Barbuda
Mun	Chang Su	Korean Methodist Church	Korea
Mungin	Barbara	United Methodist Church, USA	USA
Munoru	David	Kenya Methodist Church	Kenya
Murapa	Rukudzo	Zimbabwe Methodist Church	Zimbabwe
Murungi	George	Kenya Methodist Church	Kenya
Mustapha	Adekunle	Nigeria Methodist Church	Nigeria
Musukula	Metilda	South India Methodist Church	India
Mutasa Nyajeka	Tumani	United Methodist Church, USA	USA
Mwongo	William	Kenya Methodist Church	Kenya
Mworia	Rebecca	Kenya Methodist Church	Kenya
Myint	Khin San	Myanmar (Upper) Methodist Church	Myanmar
Na	Hong Sik	Korean Methodist Church	Korea
Na	Jeong Ju	Korean Methodist Church	Korea
Na	Jung	United Methodist Church, USA	USA
Na	Sun Ho	Korean Methodist Church	Korea

Na	Sun Yong	Korean Methodist Church	Korea
Nagayoshi	Shozo		Japan
Nall	Mayfred	AME Zion Church	USA
Nall, Jr.	Roe	AME Zion Church	USA
Nam	Jung Woo	Korean Methodist Church	Korea
Nam	Moon Hee	Korean Methodist Church	Korea
Namgoong	Sung Ki	Korean Methodist Church	Korea
Namkoong	Won	United Methodist Church, USA	USA
Namkung	Kong	United Methodist Church, USA	USA
Natasha	Maimunah	Indonesia Methodist Church	Indonesia
Nausner	Jean	Central & Southern Europe Central Conference	Austria
Nausner	Wilfried	Central & Southern Europe Central Conference	Austria
Neal	Richard	United Methodist Church, USA	USA
Neal	Saundra	United Methodist Church, USA	USA
Neblett	Yvonne	British Methodist Church	United Kingdom
Neely	Christopher	Bahamas Methodist Church	Bahamas
Nelson	Michael	United Methodist Church, USA	USA
Newton	Florise	United Methodist Church, USA	USA
Ng	H. Katherine	Hong Kong, PRC, Methodist Church	China
Ng	Kin Yuen	Hong Kong, PRC, Methodist Church	Hong Kong
Nhwatiwa	Eben	Zimbabwe Methodist Church	Zimbabwe
Nichols	Charlotte	United Methodist Church, USA	USA
Nichols	Elizabeth	United Methodist Church, USA	USA
Nichols	Michael	United Methodist Church, USA	USA
Nixon	Frances	United Methodist Church, USA	USA
Nixon	Victor	United Methodist Church, USA	USA
Nkpubre	Elizabeth	Nigeria Methodist Church	Nigeria
Nogayi	Mongameli	Southern Africa Methodist Church	South Africa
Noko	Ishmael	Lutheran World Federation	Switzerland
Nonis	Tantulaguz	Sri Lanka Methodist Church	Sri Lanka
Norris	Roszeta	United Methodist Church, USA	USA
Norris	Wendy	United Methodist Church, USA	USA
Noyes	David	United Methodist Church, USA	USA
Noyes	Sharon	United Methodist Church, USA	USA
Nthamburi	Zablon	Kenya Methodist Church	Kenya
Ntombela	Jane	Southern Africa Methodist Church	South Africa
Nunes	Marjorie	United Methodist Church, USA	USA
Nwade	Ifeanyichukwu	Nigeria Methodist Church	Nigeria
Nwakanma	Emerson	Nigeria Methodist Church	Nigeria
Nwinia	Christian	Nigeria Methodist Church	Nigeria
Nwosu	Nkechi	Nigeria Methodist Church	Nigeria
Nyakane	Tshaka	Southern Africa Methodist Church	South Africa
Nze	Ebere	Nigeria Methodist Church	Nigeria
Nze	Grace	Nigeria Methodist Church	Nigeria
Nzimande	Daniel	Southern Africa Methodist Church	South Africa
Oden	Delores	United Methodist Church, USA	USA
Oden	Marilyn	United Methodist Church, USA	USA
Oden	William	United Methodist Church, USA	USA
Odukale	Matilda	Nigeria Methodist Church	Nigeria
Ogali	Ugoji	Nigeria Methodist Church	Nigeria
Ogor	John	Nigeria Methodist Church	Nigeria
Ogunbanwo	Patience	Nigeria Methodist Church	Nigeria
Ogunjuyigbe	Ezekiel	Nigeria Methodist Church	Nigeria
Ogunnaike	Adetutu	Nigeria Methodist Church	Nigeria
Ogunnaike	Babajide	Nigeria Methodist Church	Nigeria

Ogunsanwo	Bola	Nigeria Methodist Church	Nigeria
Oh	Byung Ho	Korean Methodist Church	Korea
Oh	Byung Sung	Korean Methodist Church	Korea
Oh	Chul Hwan	Korean Methodist Church	Korea
Oh	Dong Soo	Korean Methodist Church	Korea
Oh	Hyung Seok	Korean Methodist Church	Korea
Oh	Jae Man	Korean Methodist Church	Korea
Oh	See Young	Korean Methodist Church	Korea
Oh	Sei Chang	Korean Methodist Church	Korea
Oh	Seong Ja	Korean Methodist Church	Korea
Oh	Yong Kho	Korean Methodist Church	Korea
Oh	Yoon Keun	Korean Methodist Church	Korea
Okenwa	Andrew	Nigeria Methodist Church	Nigeria
Okenwa	Ugonna	Nigeria Methodist Church	Nigeria
Okurinboye	Frances	Nigeria Methodist Church	Nigeria
Ollberg	Bimbi	Northern Europe Central Conference	Sweden
Omeruah	Samson	Nigeria Methodist Church	Nigeria
Ominshima	Yoshitaka		Japan
Omotoso	Oluremi	Nigeria Methodist Church	Nigeria
Ong	Hwai	Malaysia Methodist Church	Malaysia
Ong	Mun	Malaysia Methodist Church	Malaysia
Ong	Samuel	Malaysia Methodist Church	Malaysia
Oni	Iyabode	Nigeria Methodist Church	Nigeria
Oni	Michael	Nigeria Methodist Church	Nigeria
Onwuka	Lilian	Nigeria Methodist Church	Nigeria
Onyeaso	Richard	Nigeria Methodist Church	Nigeria
Ooi	Liang Hung	Malaysia Methodist Church	Malaysia
Opara	Magaret	Nigeria Methodist Church	Nigeria
Opoko	Chibuzo	Nigeria Methodist Church	Nigeria
Oresajo	Alice	Nigeria Methodist Church	Nigeria
Oresajo	Isaac	Nigeria Methodist Church	Nigeria
Ormes	Betty	United Methodist Church, USA	USA
Ortigoza	Sonia	United Methodist Church, USA	USA
Ortiz	Manuel	Philippines Central Conference	Philippines
Ortiz-Vidal	Victor	Puerto Rico Methodist Church	USA
Osho	Akintola	Nigeria Methodist Church	Nigeria
Osho	Olufunmbi	Nigeria Methodist Church	Nigeria
Osoka	Elizabeth	Nigeria Methodist Church	Nigeria
Osoka	Ogala	Nigeria Methodist Church	Nigeria
Owen	William	United Methodist Church, USA	USA
Oworu	Oyefunke	Nigeria Methodist Church	Nigeria
Oyegunle	Muftau	Nigeria Methodist Church	Nigeria
Oyeshola	Ibilola	Nigeria Methodist Church	Nigeria
Oyesola	Margaret	Nigeria Methodist Church	United Kingdom
Pace	Patricia	United Methodist Church, USA	USA
Paik	Moon Hyun	Korean Methodist Church	Korea
Pak	Chong Chan	Korean Methodist Church	Korea
Palmer	Cynthia	United Methodist Church, USA	USA
Palmer	Gregory	United Methodist Church, USA	USA
Palomo	Luis	Costa Rica Evangelical Methodist Church	Costa Rica
Palomo	Zulay	Costa Rica Evangelical Methodist Church	Costa Rica
Pang	Won Chul	Korean Methodist Church	Korea
Paris	Joyce	United Methodist Church, USA	USA
Park	Byeong Jae	Korean Methodist Church	Korea
Park	Byeong Wook	Korean Methodist Church	Korea
Park	Chong In	Korean Methodist Church	Korea
Park	Choon Hee	Korean Methodist Church	Korea

Park	Choon Wha	Korean Methodist Church	Korea
Park	Chul Soo	Korean Methodist Church	Korea
Park	DaeHwa	United Methodist Church, USA	USA
Park	Dong Kyu	Korean Methodist Church	Korea
Park	Doo Won	Korean Methodist Church	Korea
Park	Eun Kuk	Korean Methodist Church	Korea
Park	Geo-Chong	Korean Methodist Church	Korea
Park	Geon	Korean Methodist Church	Korea
Park	Han Soo	Korean Methodist Church	Korea
Park	Hee Dal	Korean Methodist Church	Korea
Park	Hee Kwon	Korean Methodist Church	Korea
Park	Hwa Ja	Korean Methodist Church	Korea
Park	Hyo Woo	Korean Methodist Church	Korea
Park	Hyun Duk	Korean Methodist Church	Korea
Park	In Ho	Korean Methodist Church	Korea
Park	In Hwan	Korean Methodist Church	Korea
Park	J. Jong Chun	Korean Methodist Church	South Korea
Park	Jeong Hoon	Korean Methodist Church	Korea
Park	Jeremiah	United Methodist Church, USA	USA
Park	Jin Won	Korean Methodist Church	Korea
Park	Jong Chul	Korean Methodist Church	Korea
Park	Jong Chun	Korean Methodist Church	Korea
Park	Jong Ho	Korean Methodist Church	Korea
Park	Jong Jin	Korean Methodist Church	Korea
Park	Jong So	Korean Methodist Church	Korea
Park	Jung Kyu	Korean Methodist Church	Korea
Park	Jung Min	Korean Methodist Church	Korea
Park	Jung Seok	Korean Methodist Church	Korea
Park	Ki Chang	Korean Methodist Church	Korea
Park	Ki Cheon	Korean Methodist Church	Korea
Park	Ki hyun	Korean Methodist Church	Korea
Park	Ki Soo	Korean Methodist Church	Korea
Park	Kil Song	Korean Methodist Church	Korea
Park	Kun Hee	Korean Methodist Church	Korea
Park	Kwang Jin	Korean Methodist Church	Korea
Park	Kwang Soo	Korean Methodist Church	Korea
Park	Kyoo Eun	Korean Methodist Church	Korea
Park	Kyung Che	Korean Methodist Church	Korea
Park	Lee Surp	Korean Methodist Church	Korea
Park	Man Yong	Korean Methodist Church	Korea
Park	Myeong Hong	Korean Methodist Church	Korea
Park	Sam Yeool	Korean Methodist Church	Korea
Park	Sang Bok	Korean Methodist Church	Korea
Park	Sang Hyuk	Korean Methodist Church	Korea
Park	Sei Young	Korean Methodist Church	Korea
Park	Seon Kyu	Korean Methodist Church	Korea
Park	Shin Jin	Korean Methodist Church	Korea
Park	Sun Soon	Korean Methodist Church	Korea
Park	Sung Hyun	Korean Methodist Church	Korea
Park	Tae Bok	Korean Methodist Church	Korea
Park	Yong Ha	Korean Methodist Church	Korea
Park	Yong Ho	Korean Methodist Church	Korea
Park	Yong Man	Korean Methodist Church	Korea
Park	Youn Su	Korean Methodist Church	Korea
Park	Young Chun	Korean Methodist Church	Korea
Park	Young Geun	Korean Methodist Church	Korea
Park	Young Hark	Korean Methodist Church	Korea
Park	Young Joon	Korean Methodist Church	Korea

Park	Young Lyeoun	Korean Methodist Church	Korea
Park	Young Sam	Korean Methodist Church	Korea
Parker	Evelyn	CME Church	USA
Parks	Hilda	United Methodist Church, USA	USA
Parvez	Farrukh	Pakistan Church	Pakistan
Pasquarello III	Michael	United Methodist Church, USA	USA
Pastores	Jomar	Philippines Central Conference	Korea
Patiptong	Viroj		Thailand
Payne	Paula	United Methodist Church, USA	USA
Pearson	Kathleen	British Methodist Church	United Kingdom
Peega	Junicha	Southern Africa Methodist Church	South Africa
Pegues	Princess	CME Church	USA
Pendleton	Carolyn	United Methodist Church, USA	USA
Penix	Douglas	United Methodist Church, USA	USA
Perez	Armando	Philippines Central Conference	Philippines
Perez	Rene	United Methodist Church, USA	USA
Perrin	Patrick	United Methodist Church, USA	USA
Perry	Jane	United Methodist Church, USA	USA
Peterson	Edward	United Methodist Church, USA	USA
Petrof	Nikolai		Bulgaria
Phillips	Marcelle	Caribbean and Americas Methodist Church	Barbados
Pickens	Larry	United Methodist Church, USA	USA
Pimpi	Thembile	Southern Africa Methodist Church	South Africa
Piyasena	Punchihewage	Sri Lanka Methodist Church	Sri Lanka
Platt	Rita	United Methodist Church, USA	USA
Pointer	Lyle	Nazarene Church	USA
Poma	Carlos	Bolivia Evangelical Methodist Church	Bolivia
Ponnu	Tevaraji	Malaysia Methodist Church	Malaysia
Poole	Christine	United Methodist Church, USA	USA
Porter II	Louis	United Methodist Church, USA	USA
Powell	Lyn	United Methodist Church, USA	USA
Powell	Staccato	AME Zion Church	USA
Powell, Sr.	Larry	United Methodist Church, USA	USA
Powers	Jeanne	United Methodist Church, USA	USA
Pratt	David	New Zealand Methodist Church	New Zealand
Puang	James	Malaysia Methodist Church	Malaysia
Puloka	Mele'ana	Tonga Free Wesleyan Church	Tonga
Purtee	Aaron	United Methodist Church, USA	USA
Purtee	Iva	United Methodist Church, USA	USA
Puslecki	Edward	Central & Southern Europe Central Conference	Poland
Pyo	Yong Eun	Korean Methodist Church	Korea
Quenet	Joaquin	British Methodist Church	United Kingdom
Quinn	Patrick	United Methodist Church, USA	USA
Quluba	Nomfanelo	Southern Africa Methodist Church	South Africa
Ramirez	German		Guatemala
Ratabacaca	Laisiasa	Fiji/Rotuma Methodist Church	Fiji
Ratabacaca	Luisa	Fiji/Rotuma Methodist Church	Fiji
Rathnam	Joshua		India
Rawdin	Martha	United Methodist Church, USA	USA
Rayar	Vinsant	Malaysia Methodist Church	Malaysia
Reasoner	Donald	United Methodist Church, USA	USA
Reed	Clara	United Methodist Church, USA	USA
Reed	Paul	United Methodist Church, USA	USA
Reedy	Judith	United Methodist Church, USA	USA

Reisinger	Mark	United Methodist Church, USA	USA
Reisman	Kimberly	United Methodist Church, USA	USA
Reist II	Leroy	United Methodist Church, USA	USA
Reynolds	Jane	United Methodist Church, USA	USA
Reynolds	Royce	United Methodist Church, USA	USA
Rhodes	Esperance	United Methodist Church, USA	USA
Rhodes	John	United Methodist Church, USA	USA
Richardson	Delores	CME Church	USA
Richardson	Joyce (Beth)	United Methodist Church, USA	USA
Ride	Colin	British Methodist Church	United Kingdom
Rider	Melodye Surgeon	United Methodist Church, USA	USA
Riguiac	Tomas		Guatemala
Rim	Heun Hee	Korean Methodist Church	Korea
Rink	Roland	Southern Africa Methodist Church	South Africa
Rissa	Paul	Kenya Methodist Church	Kenya
Rivers	Ralph	United Methodist Church, USA	USA
Ro	Bong Sook	Korean Methodist Church	Korea
Rogers	Carol		USA
Rogers	Wade	United Methodist Church, USA	USA
Roh	Kwang Min	Korean Methodist Church	Korea
Roh	Tae Sik	Korean Methodist Church	Korea
Rojas	Jeremias	United Methodist Church, USA	USA
Rosas	Raul	Mexico Methodist Church	Mexico
Rosenburg	Connie	United Methodist Church, USA	USA
Rosenburg	John	United Methodist Church, USA	USA
Rosner	Alison	United Methodist Church, USA	USA
Ross	Owen		USA
Roughton	Mica	United Methodist Church, USA	USA
Roughton	Phil	United Methodist Church, USA	USA
Rowe	Kenneth	United Methodist Church, USA	USA
Rowland	Glenver	United Methodist Church, USA	USA
Rowland	Robert	United Methodist Church, USA	USA
Ruach	Susan	United Methodist Church, USA	USA
Ruangkitchaya	Suradet		Thailand
Rufullayeva	Aygun	Korean Methodist Church	Azerbaijan
Ruh	Jesse	United Methodist Church, USA	USA
Russell	Pamela	United Methodist Church, USA	USA
Russell	Timothy	United Methodist Church, USA	USA
Russell-McCloud, Esq., Patricia		AME Church	USA
Ruth	Charles	United Methodist Church, USA	USA
Ryoo	Keihwan	United Methodist Church, USA	USA
Ryoo	Seung Min	Korean Methodist Church	Korea
Ryu	Eun Sook	Korean Methodist Church	Korea
Ryu	Hae Hyoung	Korean Methodist Church	Korea
Sagar	Taranath	India Methodist Church	India
Sakai	Kenji		Japan
Salas	Alicia	United Methodist Church, USA	USA
Salas	Jose	United Methodist Church, USA	USA
Salatan	Gideon	Philippines Central Conference	Philippines
Saliwa	Faith	Southern Africa Methodist Church	South Africa
Salvatierna	Lorna	Philippines Central Conference	Philippines
Samuel	Elia	India Methodist Church	India
Samuels	Samuel	Caribbean and Americas Methodist Church	Panama
Samuelu	Afeleti	Samoa Methodist Church	Samoa
Samuelu	Faataitaia	Samoa Methodist Church	Samoa
San	Hem		Cambodia
Sanga (Lal Hruaia)	Diamond	Myanmar (Upper) Methodist Church	Myanmar

Saraphat	Thongsuk		Thailand
Sathiamurthy	Pauline	South India Methodist Church	India
Saunders	Audrey	United Methodist Church, USA	USA
Savage	Mary	United Methodist Church, USA	USA
Savage II	Charles	United Methodist Church, USA	USA
Saves	Esrom	Philippines Central Conference	Philippines
Schmuck	David	United Methodist Church, USA	USA
Schol	John	United Methodist Church, USA	USA
Schwaninger	Lavina	United Methodist Church, USA	USA
Schwaninger	Loren	United Methodist Church, USA	USA
Scott	Laurel	United Methodist Church, USA	USA
Scott Kabwe	Maureen	Canada United Church	Canada
Seah	Kim	Singapore Methodist Church	Singapore
Sebom	Evelyn	Malaysia Methodist Church	Malaysia
Sedau	Bonnie	Malaysia Methodist Church	Malaysia
Seet	Jonathan	Singapore Methodist Church	Singapore
Sekhar	Neela	Malaysia Methodist Church	Malaysia
Sembrano	Santiago		Northern Mariana Islands
Sen	Kanchan	India Methodist Church	India
Seo	Cheol	Korean Methodist Church	Korea
Seo	Il Won	Korean Methodist Church	Korea
Seo	Jeong In	Korean Methodist Church	Korea
Seo	Jung Dal	Korean Methodist Church	Korea
Seo	Kwang Cheon	Korean Methodist Church	Korea
Seo	Man Kuen	Korean Methodist Church	Korea
Seo	Seog Keun	Korean Methodist Church	Korea
Seok	Jong Heom Seok	Korean Methodist Church	Korea
Seok	Joon Mo	Korean Methodist Church	Korea
Seok	Jun Bok	Korean Methodist Church	Korea
Seong	In Sook	Korean Methodist Church	Korea
Seth	John	United Methodist Church, USA	USA
Seymour	James	United Methodist Church, USA	USA
Sham	Yu Kan	Hong Kong, PRC, Methodist Church	Hong Kong, China
Shaw	Barbara	AME Zion Church	USA
Shaw	David	United Methodist Church, USA	USA
Shaw	Dawn	United Methodist Church, USA	USA
Shaw	Irene	Malaysia Methodist Church	Malaysia
Sheldon	James	United Methodist Church, USA	USA
Shen	Qian Rui		Mongolia
Sherer	Ann	United Methodist Church, USA	USA
Sherman	Alice	United Methodist Church, USA	USA
Shier-Jones	Angela	British Methodist Church	United Kingdom
Shim	Dong Gu	Korean Methodist Church	Korea
Shim	Gunshik	United Methodist Church, USA	USA
Shim	Jae Deok	Korean Methodist Church	Korea
Shim	Jaie Ho	Korean Methodist Church	Korea
Shim	Kwang Min	Korean Methodist Church	Korea
Shim	Kwang Sub	Korean Methodist Church	Korea
Shim	Ok Hwa	Korean Methodist Church	Korea
Shim	Won Bo	Korean Methodist Church	Korea
Shin	Anne	United Methodist Church, USA	USA
Shin	Chung Woong	Korean Methodist Church	Korea
Shin	Dong Keun	Korean Methodist Church	Korea
Shin	Gyoung Seok	Korean Methodist Church	Korea

Shin	Hyun Ju	Korean Methodist Church	Korea
Shin	Hyun Kwan	Korean Methodist Church	Korea
Shin	Jin Ha	Korean Methodist Church	Korea
Shin	Jung Soo	Korean Methodist Church	Korea
Shin	Ki Sik	Korean Methodist Church	Korea
Shin	Kyung Ha	Korean Methodist Church	Korea
Shin	Moon Goo	Korean Methodist Church	Korea
Shin	Seong Il	Korean Methodist Church	Korea
Shin	Soo Bok	Korean Methodist Church	Korea
Shin	Sung Boo	Korean Methodist Church	Korea
Shin	Tae Rang	Korean Methodist Church	Korea
Shin	Wan Chol	Korean Methodist Church	Korea
Shin	Yong Dae	Korean Methodist Church	Korea
Shuster	Christine	United Methodist Church, USA	USA
Shuster	Steven	United Methodist Church, USA	USA
Shwe	Saw	Myanmar (Lower) Methodist Church	Myanmar
Sikotoyi	Peacemaker	Southern Africa Methodist Church	South Africa
Sim	Ha Seob	Korean Methodist Church	Korea
Sim	In Seop	Korean Methodist Church	Korea
Sim	Song Kyoo	Korean Methodist Church	Korea
Sim	Tae Woo	Korean Methodist Church	Korea
Simcock	Gareth	Southern Africa Methodist Church	South Africa
Simmons	Sadie	United Methodist Church, USA	USA
Simons	Judy	Southern Africa Methodist Church	South Africa
Simplice	Gladys	Nigeria Methodist Church	Nigeria
Simpson	William	United Methodist Church, USA	USA
Sims	Demetrius	CME Church	USA
Sims	Kirk	United Methodist Church, USA	Ghana
Sims	Nicole	United Methodist Church, USA	Ghana
Sin	Cheol Hee	Korean Methodist Church	Korea
Sin	Sung Chul	Korean Methodist Church	Korea
Sinaga	Rita	Indonesia Methodist Church	Indonesia
Sinnadurai	Kamalalosany	Malaysia Methodist Church	Malaysia
Sithole	Simbarashe	Zimbabwe Methodist Church	Zimbabwe
Siwa	Yoliswa	Southern Africa Methodist Church	South Africa
Siwa	Ziphozihle	Southern Africa Methodist Church	South Africa
Sizemore-Tandy	Victoria	United Methodist Church, USA	USA
Sleight	Moir	British Methodist Church	United Kingdom
Sloane	Kenneth	United Methodist Church, USA	USA
Smallwood	Caroline	United Methodist Church, USA	USA
Smallwood	Carrie	West Africa AME Church	USA
Smallwood	Margaret	United Methodist Church, USA	USA
Smallwood	Robert	United Methodist Church, USA	USA
Smallwood, Jr	William	United Methodist Church, USA	USA
Smith	Hubert	United Methodist Church, USA	USA
Smith	James	United Methodist Church, USA	USA
Smith	Jim	United Methodist Church, USA	USA
Smith	Juli	United Methodist Church, USA	USA
Smith	Kehinde	Nigeria Methodist Church	Nigeria
Smith	Lydia	United Methodist Church, USA	USA
Smith	Matthew	United Methodist Church, USA	USA
Smith	Olugbeminiyi	Nigeria Methodist Church	Nigeria
Smith	Roy	United Methodist Church, USA	USA
Smothers	Jasmine	United Methodist Church, USA	USA
SO	Eric	Hong Kong, PRC, Church of Christ	China
So	Hwa Choon	Korean Methodist Church	Korea
Sollenberger	Hildegard	United Methodist Church, USA	USA

Solomon	Robert	Singapore Methodist Church	Singapore
Somngesi	Sipho	Southern Africa Methodist Church	South Africa
Son	Gwhi Ha	Korean Methodist Church	Korea
Son	Hak Poong	Korean Methodist Church	Korea
Son	Hyeok	Korean Methodist Church	Korea
Son	Jong Kyu	Korean Methodist Church	Korea
Song	Chong Ho	Korean Methodist Church	Korea
Song	Eun Young	Korean Methodist Church	Korea
Song	Hyun Soon	Korean Methodist Church	Korea
Song	Ki Young	Korean Methodist Church	Korea
Song	Kyu Eui	Korean Methodist Church	Korea
Song	Kyung Jae	Korean Methodist Church	Korea
Song	Ok Sub	Korean Methodist Church	Korea
Sonola	Olufemi	Nigeria Methodist Church	Nigeria
Soren	Alman	Bangladesh Methodist Church	Bangladesh
Soriano	Leo	Philippines Central Conference	Philippines
Sotubo	Omowumi	Nigeria Methodist Church	Nigeria
Sowemimo	Ladi	Nigeria Methodist Church	Nigeria
Soyege	Iyabode	Nigeria Methodist Church	Nigeria
Spaulding	David	United Methodist Church, USA	USA
Spence	Deborah	United Methodist Church, USA	USA
Spence III	Charles	United Methodist Church, USA	USA
Spence IV	Charles	United Methodist Church, USA	USA
Spencer	Beverly	United Methodist Church, USA	USA
Spragg	Eduardo	CME Church	USA
Stanton	Keith	New Zealand Methodist Church	New Zealand
Stanton	Margaret	New Zealand Methodist Church	New Zealand
Starks	Charles	United Methodist Church, USA	USA
Starnes	Camille	AME Zion Church	USA
Starnes	Darryl	AME Zion Church	USA
Stegall	Brenda	United Methodist Church, USA	USA
Stegall	Karl	United Methodist Church, USA	USA
Stephen	Felicia	Nigeria Methodist Church	Nigeria
Stephen	Michael	Nigeria Methodist Church	USA
Stephenson	Patricia	New Zealand Methodist Church	New Zealand
Stevens	Frances	United Methodist Church, USA	USA
Stevens	Judith	United Methodist Church, USA	USA
Stevens	Sarah	United Methodist Church, USA	USA
Stewart	Carl	United Methodist Church, USA	USA
Stewart	Mollie	United Methodist Church, USA	USA
Stitzlein	Lauren	United Methodist Church, USA	USA
Stone	Jack	Nazarene Church	USA
Stotz	Regula	Central & Southern Europe Central Conference	Switzerland
Streiff	Patrick	Central & Southern Europe Central Conference	Schweiz
Strickland	Belvia	CME Church	USA
Su	Chii-Ann	Malaysia Methodist Church	Malaysia
Suddeth	Ava	CME Church	USA
Sudduth	Monica	CME Church	USA
Suh	Ho Suhk	Korean Methodist Church	Korea
Suh	Kwon Ho	Korean Methodist Church	Korea
Suh	Ok Ja	Korean Methodist Church	Korea
Sukumar Badda	Vimal	South India Methodist Church	India

Sulston	Peter	British Methodist Church	United Kingdom
Sung	Bong Hee	Korean Methodist Church	Korea
Supha	Charan		Thailand
Swanson	Delphine	United Methodist Church, USA	USA
Swanson, Sr.	James	United Methodist Church, USA	USA
Sward	Charles	United Methodist Church, USA	USA
Swe	Moe	Myanmar (Lower) Methodist Church	Myanmar
Swe	U Myint	Myanmar (Lower) Methodist Church	Myanmar
Sweeney	Judith	Ireland Methodist Church	United Kingdom
Sweet	Jennifer	British Methodist Church	United Kingdom
Swinson	Daniel	United Methodist Church, USA	USA
Takata	Yasuhiko		Japan
Tam-Ong	Laureen	Singapore Methodist Church	Singapore
Tamang	Karna		Nepal
Tamang	Passang		Nepal
Tamano	Yasumi		Japan
Tan	Le		Vietnam
Tang	Calvin		China
Tang	Geik Moy	Malaysia Methodist Church	Malaysia
Tatem	Dorothy	United Methodist Church, USA	USA
Taylor	Charles	United Methodist Church, USA	USA
Taylor	Wayne	United Methodist Church, USA	USA
Taylor Jr.	Pete	United Methodist Church, USA	USA
Teh	Sui Choo	Malaysia Methodist Church	Malaysia
Teixeira	Sifredo	Portugal Evangelical Methodist Church	Portugal
Teo	Peter	Singapore Methodist Church	Singapore
Thacker	Hugh	United Methodist Church, USA	USA
Thacker	Marlene	United Methodist Church, USA	USA
Thibodeaux	Paul	United Methodist Church, USA	USA
Thomas	Jane	CME Church	USA
Thomas	Julia	United Methodist Church, USA	USA
Thomas	Mary	CME Church	USA
Thomas	Samuel	India Methodist Church	India
Thomas	Susan	United Methodist Church, USA	USA
Thompson	Brian	AME Zion Church	USA
Thompson	Cora	CME Church	USA
Thompson	Courtney	United Methodist Church, USA	USA
Thompson	Felica	AME Zion Church	USA
Thompson	Georgia	AME Zion Church	USA
Thompson	Lenora	United Methodist Church, USA	USA
Thompson	Richard	AME Zion Church	USA
Thompson	William	AME Zion Church	USA
Timmerman	Kenneth	United Methodist Church, USA	USA
Ting	John	Malaysia Methodist Church	Malaysia
Ting	Kong Siin	Malaysia Methodist Church	Malaysia
Tiver	Andrew	Australia Uniting Church	Australia
Tobing	Sahat	Indonesia Methodist Church	Indonesia
Todorf	Bladimir		Bulgaria
Todorova	Margarita	Central & Southern Europe Central Conference	Bulgaria
Tople	Alexander	United Methodist Church, USA	USA
Toquero	Solito	Philippines Central Conference	Philippines
Totty	Darryl	United Methodist Church, USA	USA
Tran	Tanh	United Methodist Church, USA	USA
Tribue-Scott	Jacqueline	CME Church	USA

Trinchitella	Nancy	United Methodist Church, USA	USA
Truitt	Yoquieta	United Methodist Church, USA	USA
Tsedendorj	Otgonjargal		Mongolia
Tseng	Philip Chi-Hong	China Methodist Church	China
Tsoy	Khva Sun		Russia
Tucker	Jacqui	United Methodist Church, USA	USA
Turner	Leslie	United Methodist Church, USA	USA
Tutu	Xolani	Southern Africa Methodist Church	South Africa
Ubulom	Adasi	Nigeria Methodist Church	Nigeria
Uche	Florence	Nigeria Methodist Church	Nigeria
Uche	Samuel	Nigeria Methodist Church	Nigeria
Udgirkar	Vishwas	India Methodist Church	India
Udofia	Emmanuel	Nigeria Methodist Church	Nigeria
Udofia	Ruth	Nigeria Methodist Church	Nigeria
Uh	Ling	Malaysia Methodist Church	Malaysia
Uhm	Moon Yong	Korean Methodist Church	Korea
Ukut	Etuekong	Nigeria Methodist Church	Nigeria
Um	Mary	Korean Methodist Church	Korea
Utumapu	Senerita	Samoa Methodist Church	Samoa
van de Geer	Jill	New Zealand Methodist Church	New Zealand
van Rensburg	Lee	United Methodist Church, USA	USA
Vanterpool	Brenda	Caribbean and Americas Methodist Church	U.S. Virgin Islands
Vaughn	Robert	United Methodist Church, USA	USA
Vautrey	Anne	British Methodist Church	United Kingdom
Velez	Dianne	United Methodist Church, USA	USA
Velez	Samuel	United Methodist Church, USA	USA
Vera-Mendez	Juan	Puerto Rico Methodist Church	USA
Verryn	Paul	Southern Africa Methodist Church	South Africa
Vithi	Monwabisi	Southern Africa Methodist Church	South Africa
Voporay	Pavel		Russia
Wai	Thein	Myanmar (Lower) Methodist Church	Myanmar
Wainwright	Geoffrey	British Methodist Church	USA
Waitschies	Thomas	United Methodist Church, USA	USA
Waldrup	Beth	United Methodist Church, USA	USA
Walker	Dwayne	AME Zion Church	USA
Walker, Sr.	George	AME Zion Church	USA
Walters	Chris	United Methodist Church, USA	USA
Wan	Jane	Australia Chinese Methodist Church	Australia
Wang	Ho Sun	Korean Methodist Church	Korea
Washington	Rita	CME Church	USA
Wass	Rosemary	British Methodist Church	United Kingdom
Watson	Benjamin	United Methodist Church, USA	USA
Watson	Clare	United Methodist Church, USA	USA
Watson	Mara	United Methodist Church, USA	USA
Watson	Margaret	United Methodist Church, USA	USA
Watson	Ralph	United Methodist Church, USA	USA
Waugh	Richard	Wesleyan Church	New Zealand
Waymack	Dale	United Methodist Church, USA	USA
Weaver	Daniel	United Methodist Church, USA	USA
Weaver	Ella May	United Methodist Church, USA	USA
Weaver	Michael	United Methodist Church, USA	USA
Webster	Darlene	United Methodist Church, USA	USA
Wee	Boon Hup	Singapore Methodist Church	Singapore

Weir	Joseph	Caribbean and Americas Methodist Church	Bahamas
Wells	Forrest	United Methodist Church, USA	USA
Wells	Rosemary	British Methodist Church	United Kingdom
Wenner	Rosemarie	Germany Central Conference	Germany
Wesley	A. Boyed	South India Methodist Church	India
West	Traci	United Methodist Church, USA	USA
Westerfield Tucker	Karen	United Methodist Church, USA	USA
Whang	Sung Yun	Korean Methodist Church	Korea
Whitaker	Asa	United Methodist Church, USA	USA
Whitaker	Lynette	United Methodist Church, USA	USA
White	George	United Methodist Church, USA	USA
White	Howard	United Methodist Church, USA	USA
White	John	AME Church	USA
White	Martha	United Methodist Church, USA	USA
White	Penny	AME Church	USA
Whitlock	Linda	CME Church	USA
Whitlock, Jr.	Quentin	CME Church	USA
Whitten	Betty	United Methodist Church, USA	USA
Wiechel	Barbara	United Methodist Church, USA	USA
Wiggins	Alfreda	United Methodist Church, USA	USA
Wiggins	Gloria	United Methodist Church, USA	USA
Williams	Anne	United Methodist Church, USA	USA
Williams	Carmen	CME Church	USA
Williams	Edna	United Methodist Church, USA	USA
Williams	H.	CME Church	USA
Williams	Jerry	United Methodist Church, USA	USA
Williams	Mamie	United Methodist Church, USA	USA
Williams	Mercuria	AME Zion Church	USA
Williams	Pearlene	AME Church	USA
Williams	Robert	United Methodist Church, USA	USA
Williams	Robert	United Methodist Church, USA	USA
Williams	Sylvester	CME Church	USA
Williams	Velma	United Methodist Church, USA	USA
Williams	Wayne	CME Church	USA
Williams-Christmas	Stacia	Caribbean and Americas Methodist Church	Bahamas
Williams-Lartey	Jacqueline	AME Zion Church	USA
Williamson	Doris	CME Church	USA
Williamson	Henry	CME Church	USA
Wills	Jorge	Bolivia Evangelical Methodist Church	Japan
Wills	Richard	United Methodist Church, USA	USA
Willson	Harold	United Methodist Church, USA	USA
Willson	June	United Methodist Church, USA	USA
Wilson	Earle	Wesleyan Church	USA
Wilson	Erin	United Methodist Church, USA	USA
Wilson	Scott	United Methodist Church, USA	USA
Wilson	Sylvia	Wesleyan Church	USA
Win	Li Tin	Myanmar (Lower) Methodist Church	Myanmar
Winebrenner	Joyce Opal	United Methodist Church, USA	USA
Winn	Lane	United Methodist Church, USA	USA
Won	Gi Bai	Korean Methodist Church	Korea
Won	Jong Gook	Korean Methodist Church	Korea
Won	Jong Ho	Korean Methodist Church	Korea
Won	Young Kwan	Korean Methodist Church	Korea
Wondel	Michael	United Methodist Church, USA	USA
Wong	Man Wai	Hong Kong, PRC, Methodist Church	Hong Kong
Wong	Meng	Malaysia Methodist Church	Malaysia
Woo	Byung Chul	Korean Methodist Church	Korea

Woo	Byung Sul	Korean Methodist Church	Korea
Woo	Chong Chil	Korean Methodist Church	Korea
Woo	Jung Hee	Korean Methodist Church	Korea
Woo	Nam Sop	Korean Methodist Church	Korea
Woodruff	George	AME Zion Church	USA
Worrell	Winston	United Methodist Church, USA	USA
Wright	Courtney	United Methodist Church, USA	USA
Wright	Latricia (Odette)	United Methodist Church, USA	USA
Wright	Varlyna	United Methodist Church, USA	USA
Wright, Jr.	Lea	United Methodist Church, USA	USA
Wu	David	United Methodist Church, USA	USA
Wu	Shirley	United Methodist Church, USA	USA
Wulf	Frank	United Methodist Church, USA	USA
Wyatt	Roma	United Methodist Church, USA	USA
Wyatt	Wayne	United Methodist Church, USA	USA
Wynn	Earline	CME Church	USA
Yamada	Ken	United Methodist Church, USA	USA
Yang	Chong Jae	Korean Methodist Church	Korea
Yang	Chunhae	United Methodist Church, USA	USA
Yang	Gi Mo	Korean Methodist Church	Korea
Yang	Jin Su	Korean Methodist Church	Korea
Yang	Ki Ja	Korean Methodist Church	Korea
Yang	Myong Duk	Australia Uniting Church	Australia
Yang	Seungkil	United Methodist Church, USA	USA
Yang	Tae Kyu	Korean Methodist Church	Korea
Yang	Woo Seok	Korean Methodist Church	Korea
Yee	Khin Maung	Myanmar (Upper) Methodist Church	Myanmar
Yeo	Sang Ho	Korean Methodist Church	Korea
Yeon	Jeong Heum	Korean Methodist Church	Korea
Yeon	SunHwa	Korean Methodist Church	South Korea
Yew	Nieng	Malaysia Methodist Church	Malaysia
Yi	Malyong	United Methodist Church, USA	USA
Yim	Julia Yeon Hee	United Methodist Church, USA	USA
Yingling	David	United Methodist Church, USA	USA
Yockey	Carolyn	United Methodist Church, USA	USA
Yockey	Lyle	United Methodist Church, USA	USA
Yong	Hwankee	United Methodist Church, USA	USA
Yong	Youngai	United Methodist Church, USA	USA
Yoo	Ae Ran	Korean Methodist Church	Korea
Yoo	Hae Su	Korean Methodist Church	Korea
Yoo	Hak Sun	Korean Methodist Church	Korea
Yoo	Jae Koo	Korean Methodist Church	Korea
Yoo	Jee Yeol		Russia
Yoo	Kwan Ji	Korean Methodist Church	Korea
Yoo	Seung Hun	Korean Methodist Church	Korea
Yoo	Wan Ki	Korean Methodist Church	Korea
Yoo	Yong Joon	Korean Methodist Church	Korea
Yoo	Young Wan	Korean Methodist Church	Korea
Yoon	Baek Jin	Korean Methodist Church	Korea
Yoon	Benjamin	Korean Methodist Church	Korea
Yoon	Bo Hwan	Korean Methodist Church	Korea
Yoon	Dae Uie	Korean Methodist Church	Korea
Yoon	Hyung Ro	Korean Methodist Church	Korea
Yoon	In Sun	Korean Methodist Church	Korea
Yoon	Jeong Jung	Korean Methodist Church	Korea
Yoon	Man Ki	Korean Methodist Church	Korea
Yoon	Myung Soon	Korean Methodist Church	Korea
Yoon	Ock Kye	Korean Methodist Church	Korea

Yoon	Yeun Soo	Korean Methodist Church	Korea
You	Do Yeol	Korean Methodist Church	Korea
You	Young hwa	Korean Methodist Church	Korea
Youm	Yo Seb	Korean Methodist Church	Korea
Youn	Kang Mo	Korean Methodist Church	Korea
Young	McKinley	AME Church	USA
Younts	Debra	United Methodist Church, USA	USA
Yu	Jae Rim	Korean Methodist Church	Korea
Yu	Jae Sung	Korean Methodist Church	Korea
Yuen	Tin Yau	Hong Kong, PRC, Methodist Church	Hong Kong SAR
Yuh	Uoo Hoon	Korean Methodist Church	Korea
Yum	Jung Sik	Korean Methodist Church	Korea
Yum	Yung Sik	Korean Methodist Church	Korea
Yun	Byung Oh	Korean Methodist Church	Korea
Yun	Eun Hee	Korean Methodist Church	Korea
Yun	Yong Sil	Korean Methodist Church	Korea
Yun	Yung Oek	Korean Methodist Church	Korea
Yung	Hwa	Malaysia Methodist Church	Malaysia
Zang	Choon Shik	Korean Methodist Church	Korea
Zuck	Louie	United Methodist Church, USA	USA
Zulu	Londi	Southern Africa Methodist Church	South Africa